

Vol. 9, No. 36

April 3, 1982

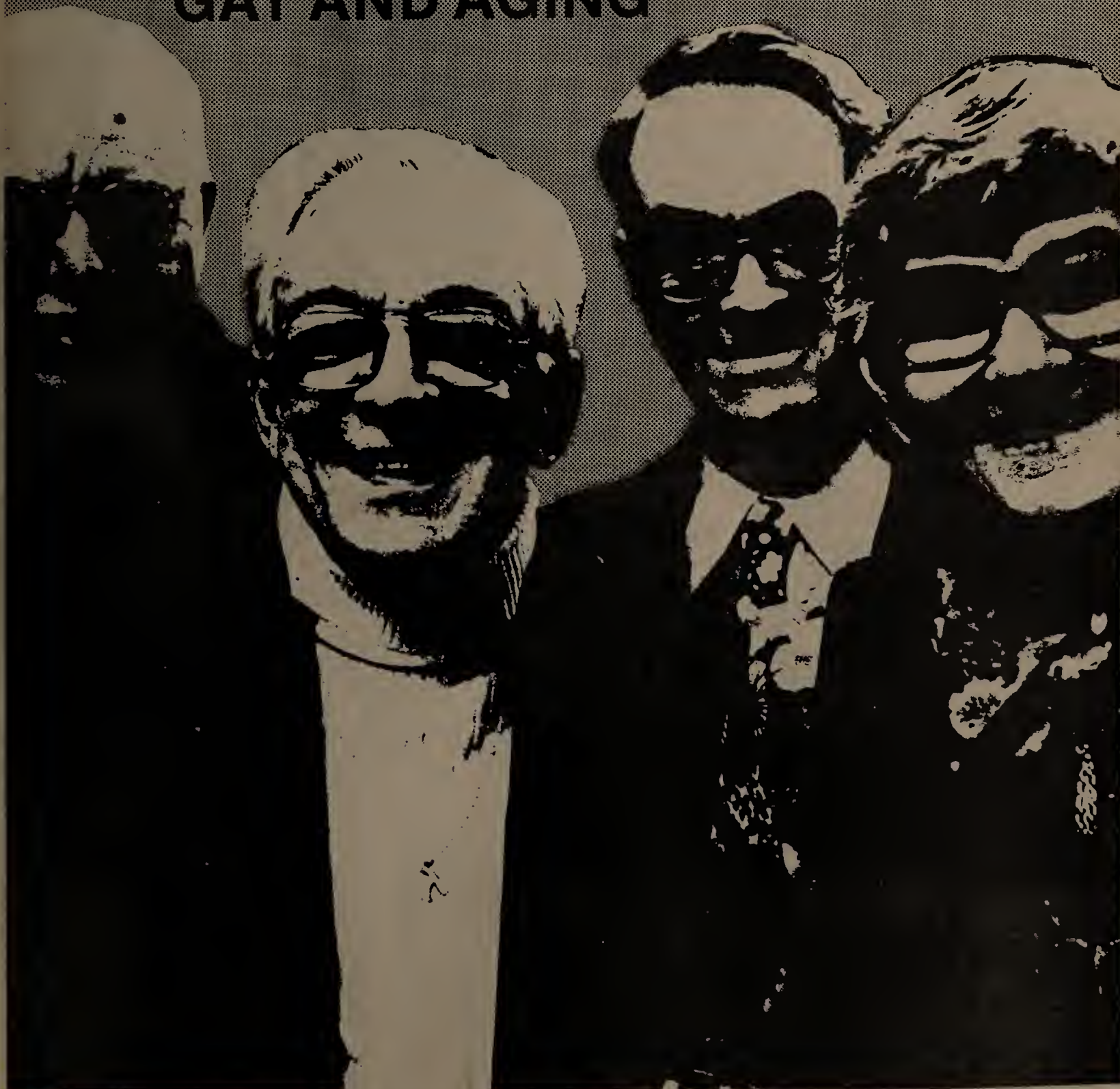
60¢

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

GAY AND AGING



N. H. Cops Seize Mailing List

GayCommunityNews

- Vol. 9, No. 36 -

(617) 426-4469

© GCN, 1982

- April 3, 1982 -

Cops in New Hampshire Seize Gay Mailing List

By Scott Brookie

PEMBROKE, NH — The confidential mailing list of a central New Hampshire gay men's newsletter was confiscated by local police on February 24, according to the secretary of the organization.

In a letter to the American Civil Liberties Union, a copy of which was obtained by GCN, Herbert Clapp, secretary of the Concord Men's Group, charges that "The Pembroke Police Chief . . . threatened to put me in the state prison and to publically ridicule me. He brough-beat (sic) me for an hour at the town police headquarters without any charges being brought against me. He humiliated me in front of other police officers with the foulest of language, insinuating that I went

about preying upon local children in a sexual manner. He told me that the Concord Men's Group mailing list was to be handed over to his police officers that day and that I had no choice in the matter."

The March issue of the group's *Newsletter* further describes the incident: "On the day that our secretary was typing the envelopes for our March issue, two Pembroke policemen knocked on the door and invited Herb to go down to the chief's office for questioning. [The chief] harassed and threatened Herb with imprisonment . . . if he did not produce a list of names of 'faggots within a thirty mile radius' of Pembroke. . . . They humiliated him . . . pressuring him to surrender the confidential mailing list. Two of-

ficers drove Herb back to his apartment, took the mailing list and a copy of the February *Newsletter*, and brought them to their chief. They returned twenty minutes later with the list, saying that copies had been made for Chief Perry [Eaton] and for the State Police."

GCN asked Eaton if he still had a copy of the list. "No sir. Nobody has a copy of it," Eaton replied, adding that the list had been returned to Clapp. Asked if he had threatened to expose or publically ridicule Clapp, Eaton responded, "Oh absolutely not. We've had gays around here for years and we don't bother them."

Paul Barbadoro, an attorney in the New Hampshire Attorney General's office, confirmed that the State Police "did obtain a

copy of the list." He told GCN that the list was being retained "until it can be determined that this piece of evidence has any relevance to the investigation." Barbadoro noted that, in any event, the list would remain in the investigative file.

The list contains the names of 50 individuals "who wish to discreetly receive the monthly newsletter," according to a letter from Allen to GCN. He noted that the list also contains the names and addresses of 20 gay-owned businesses, service groups, and clubs.

GCN asked Barbadoro if the alleged improprieties surrounding the obtaining of the list was of concern to him. Barbadoro replied that the Attorney General's office would be "looking at this closely as part of the investigation and as a general subject of concern."

Joseph Allen also told GCN of a friend of his who was questioned by State Police about the murder. "They [the police] interviewed him and said that they had clipped out this advertisement he had put in a Boston paper, for a weekend retreat he had offered for gay schoolteachers. They'd clipped this out over a year ago. They obviously had it in their files," Allen told GCN.

GCN was unable to confirm by press time Allen's allegation. At-

torney Barbadoro told GCN, "The State Police are not to my knowledge maintaining any files on gay people in New Hampshire."

In a letter of explanation to members, group leader Joseph Allen wrote that, "The pretext for this unprincipled behavior was the investigation of a man's death in early February. A man who is presumed to be gay was found dead in Pembroke. He was not a member of our support group, but state and local police are investigating the possibility of a sex-related homicide."

GCN attempted to obtain a first-hand report on the incident from Clapp, who is retired, but learned that he had since been admitted to a hospital and was about to undergo heart surgery. Allen told GCN that Clapp had already had surgery recently and that "the added stress had certainly put more strain on his body, there's certainly no question about that."

Eaton told GCN that Clapp had been "very voluntary" about giving up the list. "One of my officers saw the sheet there, and asked [Clapp] what it was. He told him, and he [Clapp] said, 'As a matter of fact, it's no big secret. If you want a copy of it, I'll give you a copy. That's how it came about,'" Eaton told GCN.

—filed from Boston

News Coverage of Bust Leads to Gay Man's Suicide

By Scott Brookie

CLARKSVILLE, TENN. — A gay man who was entrapped and arrested on sex charges in April 1981 has committed suicide following extensive publicity about the arrests in the local newspaper. He has been charged with attempt to commit a felony, a "crime against nature."

Peter John Wenger, 34, left home Friday, January 29, threatening to commit suicide because of media coverage of the arrest, according to a missing person report filed by Wenger's wife and cited in the *Gaze*, a lesbian and gay newspaper in Memphis. Wenger was found dead on January 30 on the banks of the Red River beneath a cliff. He had been a professor at Austin Peay State University in Clarksville, a city of about 60,000 people located north of Nashville.

Wenger was one of 14 men arrested in the Trice Landing area of Clarksville, a park, during a campaign conducted by Vice Squad Agents Ernie Rice and Mike Barrett, according to Ric Sullivan, a Memphis activist and a contributor to *Gaze*. Sullivan told GCN that the District Attorney in the area had initially plea-bargained with one of the men, reducing the charges to a less serious crime. "The two vice detectives didn't appreciate that, and took it to the press and helped create a public outcry in Clarksville," said Sullivan.

"They [the detectives] very graphically described in the Clarksville newspaper, the *Leaf-Chronicle*, how they entrapped the men. They described how the men came on to them, how the men fondled them, rubbed their chests, got on their knees, unbuttoned their shirts, and this is all printed in the paper," Sullivan continued.

He noted that the articles were "lead stories, banner headlines like 'Sex Crimes,' 'Sex in the Park,' 'Sex Scandal,' things like that, very often on the front page."

Sullivan told GCN, "We know of at least eight articles over a nine month span that reprinted the names and addresses" of the arrested men. He added that the

places of employment of the men had often been printed as well, and noted that one man had lost his job at a Clarksville hospital and another man, a student, had dropped out of Austin Peay University.

Following the publicity, the district attorney's office rescinded the option of plea bargaining, requiring that the men be tried on the more serious charges, according to Gary Hodges, a Clarksville attorney who is representing some of the men.

GCN contacted Wendell Wilson, city editor of the Clarksville *Leaf-Chronicle*, and asked him what had prompted the newspaper to run stories of the arrests on the front page. "Because it's news," Wilson replied. Asked by GCN if he thought that the printing of the names and addresses of the arrested men might have some detrimental effect, Wilson replied, "No, not in particular." In response to a question by GCN, Wilson noted that continuing to print names and addresses in followup stories about persons who have been arrested is "standard operating procedure" for the paper.

GCN noted the charges linking Wenger's suicide with the news coverage, and asked Wilson if he would consider covering a similar story differently now. Wilson told GCN, "I can see no reason for us to treat it any differently." He continued, "We're trying to do our job, fulfill our responsibility of presenting news to the public, and it's the other individual's responsibility not going out and killing themselves."

Wilson commented, "Is this a case of where you blame the messenger for the message?"

Of the men still facing charges, three are charged with "crimes against nature," and nine with attempt to commit a felony. "Crimes against nature," the more serious charge, is a felony in Tennessee, carrying a possible sentence of five to fifteen years in prison.

Attorney Hodges filed a motion in the trial court challenging the constitutionality of the Tennessee "crime against nature" law. The motion, which maintained that

the law is overly broad and is applied discriminatorily to homosexuals, was denied by the trial judge. Hodges told GCN that he has filed an appeal of the trial judge's ruling in the Tennessee

continued on page 3

Man Charges Homophobia In Firing from Church Job

By Jil Clark

BOSTON — An executive at the world headquarters here of the First Church of Christ Scientist, recently became the second gay person to be fired by officials of the church this year.

Jim Ogan, 36-year-old business and cost analysis supervisor for the Buildings and Grounds Division, was dismissed March 11

after nine years of employment at the Christian Science Church headquarters.

Buildings and Grounds Division manager Dale Lang cited, in writing, Ogan's having told a lie, as grounds for his dismissal.

Ogan, however, maintains that he was fired because church officials suspect he is gay and because they had received two let-

ters, one unsigned, assailing the church for employing "this overt homosexual in such an important position" and threatening to spread the rumor about Ogan among church members.

"It is no coincidence," Ogan said, that Personnel Director Karen Gould confronted Ogan with a written complaint about his job performance on March 8, the same day that this reporter interviewed Gould and other top officials at the church's headquarters about their recent firing of *Christian Science Monitor* reporter Chris Madson. Madson was fired on the grounds that she is a lesbian, over the protest of her boss and co-workers, she said (see GCN, Vol. 9, No. 34).

"The church hates publicity," said Ogan. "They were afraid that this poison-letter-writer would start leafletting if they didn't get rid of me. But after the article [about Madson] in GCN, they figured they'd better find some other reason for firing me."

Ogan added that the church could not have fired him for being a homosexual because, unlike Madson, "I never admitted to them that I am. Karen Gould told me in January that being gay is grounds for immediate dismissal, so I wasn't about to tell them I'm gay so I'd lose my job."

Lang did not return any of this reporter's phone calls and Gould was similarly unavailable to comment on Ogan's allegations.

Ogan, who was responsible for the allotment of millions of dollars of church funds each year, said the reasons given by Lang and Gould for firing him were "minor" ones.

"Yes, my performance was

continued on page 3

RECEIVED

FEB

PERSONNEL MANAGER'S OFFICE

February 18, 1982

Dear Mr. Silvernail:

Several montns ago a friend of mine wrote to you about the questionable life style of J. D. Ogan in your Buildings & Grounds Dept. I see that as of yesterday, he is still employed in his same position handling millions of dollars of the Church's money.

I would like to know why you let this overt homosexual work in such an important post. Doesn't your organization have any rules or morals!?!

Please don't take my word for it. Why not investigate the matter for yourself. Why not ask his "roommate" (who by the way was kicked out of a summer camp teaching job in Maine for being a homosexual).

We are planning to pass around a flier to all concerned people (both in and outside the Church) to let them know that you employ practicing nomosexuals knowingly and withn your blessings.

Sincerely,
D.S.
Davis Bradley

P.S. There will be other letters following if action is not taken on your part.

News Notes

quotes of the week

“To gain our civil rights, we cannot merely rail against the establishment for our civil rights. We are now part of the establishment.”
—from an editorial in the *Sentinel*, a San Francisco gay paper, celebrating the opening of Atlas Savings and Loan, the first gay savings and loan. From the March 4, 1982 edition.

• • •
“Why is Hollywood turning out such sexually explicit filmfare as ‘Making Love,’ the story of a man who leaves his wife for another man, and ‘Personal Best,’ about two female athletes and their lesbian relationship?...
“Few studio executives will talk on the record about it, but the belief is widespread in production circles that we are a sex-obsessed people interested in erotic entertainment — and we’ll pay handsomely for it.”
—from an article entitled “Are We Sex-Obsessed?,” in the “Intelligence Report” section of *Parade* magazine, a weekly insert in numerous Sunday newspapers, March 21, 1982.

• • •
“There will be a lot of bang-bang and a lot of boom-boom.”
—U.S. Ambassador to El Salvador Deane Hinton, commenting on his belief that the upcoming elections in that country will not end the war there. Quoted in the Boston *Globe*, March 17, 1982.

nostalgic nuns

Lesbian former nuns are invited to tell their stories of convent life and coming out, as well as talk about their struggle to transform their “spiritual consciousness” in a collection to be published by Naiad Press next year.
Tapes and interviews as well as written material are welcome. Deadline for submissions is October 31, 1982.
For more information, contact Rosemary Curb (formerly of the Dominicans, 1958-65) at Rollins College, Winter Park, FL, 32789, (305) 645-5318; or Nancy Manahan (Maryknolls, 1966-67) at 1066 Terrace Drive, Napa, CA 94558, (707) 252-7419.



Frank Miller, Reprinted Courtesy The Register and Tribune syndicate, Inc.
"Ahl Peace and quiet at last!"

longer life to eunuchs?

A scientist claims he has figured out why men have a shorter life expectancy than women. The hormones that account for virility in men also shorten the life span, Bryan Hudson told the *Gay Journal* recently. Hudson suggests castration as a method of eliminating the disadvantage. Studies in a psychiatric institution showed that castrated men there lived considerably longer than other men, Hudson said, adding that the sooner the operation is performed, the better are the chances for the patient's long life.

father sandra

NEW YORK — The Rev. Sandra Antoinette Wilson recently became the first black woman to be ordained in the Episcopal Diocese of New York.
Wilson also preaches at the feminist Mother Thunder Mission, where she and her congregation pray to a genderless deity, “The Holy One.” However, Wilson says her own title as an Episcopal priest is a “real quandary, and a problem that will be here for a long time. Some people call her “Father Sandra,” she recently told Chicago *Gay Life*.

homosexuals are people

WASHINGTON, D.C. — Clarence Pendleton, 51, a black Republican from San Diego, was confirmed as chairman of the U.S. Civil Rights Commission by a voice vote in the Senate last week.
At his 45-minute confirmation hearing, Pendleton said he has told the White House that he opposes granting tax exemptions to schools that practice racial discrimination. He added that he favors the Equal Rights Amendment, backs the passage of an extension of the Voting Rights Act, has no opinion on busing to desegregate schools and thinks that “homosexuals are people, and if they have their civil rights violated, they need protection.”
Pendleton's confirmation was delayed in the Senate Judiciary Committee after questions were raised over his financial dealings as head of the Urban League in San Diego.

more prisoners and battered women

BOSTON — Every one percent rise in unemployment in this country is accompanied by a four percent increase in the rate of imprisonment for crimes related to economic depression, according to Susan Jacoby, a spokesperson for Families and Friends of Prisoners.
Furthermore, more women are battered and raped as a result of the increase in “economic crime,” Jacoby recently told the Boston *Contradiction*. “A man will go into prison for an economic crime,” she said, “. . . and when he comes back he is dealing with a woman who, for four or five years or even a year, has been doing everything by herself. She might have been a more traditional wife before he left, but she certainly has made some serious growth and has gone through the exact opposite experience. He has spent time denying his feeling and in an extremely macho community where in order to survive he has had to become ice bound. . . . [So] a man . . . will come out and batter his wife.”
Jacoby also said that over two-thirds of those incarcerated in federal prisons commit another crime, often a more serious one, after they are released. She criticized prison officials in Massachusetts for spending tax dollars on the construction of more prisons instead of on jobs and job training programs. “The current prison construction budget talks about building new cells in every county in the state,” she said. “The high figure for building just one cell is \$137,000. It's just ridiculous that that kind of money goes into building steel and concrete boxes, cages, out there in nowhere. . . . A recent federal study concluded the more cells that are built the more prisoners there are to fill them. So in a few years we'll be faced with the same problem of overcrowding.”
Families and Friends of Prisoners, established in 1973, provides services and emotional support for Massachusetts prisoners and their families.

clergywoman, companion found dead in murder-suicide

WEST SIMSBURY, CT — The bodies of two women, one of whom was a former chaplain in the Connecticut Senate, were found February 19 in adjoining twin beds in their home in this affluent Hartford suburb.
Rev. Ella-Jean Streeter, 62, is believed to have shot her housemate, 61-year-old Evelyn Faford, and then to have killed herself because Faford was leaving her.
According to a police officer who knew Streeter well, she had left a suicide note that “implied it was because of the breaking up of the friendship . . . She felt this was the only way to keep them together forever.”
Faford was planning to move to Ohio to live with her daughter and six grandchildren, because, acquaintances said, she wanted to spend her remaining years near her family.
Streeter had recently purchased the gun, telling the seller she needed it because she was going to be living alone.
Streeter was the 11th woman to be ordained a Presbyterian minister in the United States.

the pentagon's gain is women's loss

WASHINGTON, D.C. — The \$135 billion 1980 military budget cost the jobs of nearly 1.3 million women, according to a new study of Pentagon spending by Employment Research Associates, a Lansing, Michigan, group that studies the impact of military spending on the economy.
The study, “Neither Jobs Nor Security,” states that women lose jobs in every state except Virginia when the military budget goes up and each \$1 billion increase means 9,500 jobs lost for women due to decreased spending in other areas of the economy. The report challenges Defense Department contentions that cutting the defense budget will fuel unemployment.

new lesbian and gay male press

TUCSON, AZ — A new lesbian and gay male publishing house here has begun accepting manuscripts. A spokesperson for Adobe House Publications said that she hopes the business will appeal to writers who are finding it difficult to publish those “good books” that commercial presses are bypassing in their quest for larger sales.
Adobe House offers a free evaluation of a book-length manuscript, in addition to publication and promotion on the basis of actual cost, plus a “reasonable fee” for the publisher's service.
Send manuscripts to Adobe House Publications, P.O. Box 41837, Tucson, AZ, 85717.

ban bane abetted

NEW YORK — GCN noted a few weeks ago that April will be “I Read Banned Books Month,” sponsored by the American Association of Journalists and Authors (AAJA) (“ban bane,” News Notes, GCN, Vol. 9, No. 32), and the response has been gratifying. People have called from across the country wanting to know what books are banned besides *Tom Sawyer*, *Huckleberry Finn* and *Our Bodies, Ourselves*.
Well, don't call us, call the AAJA. They have a comprehensive list of books that have been banned and a packet of additional information as well. Write or call them at 1501 Broadway, Suite 1907, N.Y.C., NY 10036. (212) 997-0947. A donation is requested.
The AAJA is also planning reading of banned books on the steps of the New York City and San Francisco Public Libraries.
In the meantime, GCN readers should know that Idaho Falls has forbidden *One Flew Over the Cuckoo's Nest*, that Steinbeck's *Grapes of Wrath* and *Of Mice and Men* are no-nos in several places, and that there is a number of municipalities which have outlawed the *American Heritage Dictionary*.

struck by birch

SACRAMENTO, CA — California State Senator John Schmitz, a Republican candidate for the U.S. Senate who has been under fire for his recent misogynist and anti-Semitic remarks, has been dropped from the 30-member national council of the John Birch Society, although he has been retained as a general member.
John McManus, director of public relations for the Massachusetts-based ultra conservative political group, said that the action was taken by the seven-member executive committee because there was “confusion” among “a lot of our members” about whether Schmitz's remarks were anti-Semitic “and other things that are also totally opposed to the position of the society.”
Schmitz has refused to apologize for remarks he made at a hearing in Los Angeles on an anti-abortion amendment he had proposed. In a statement to the press following the meeting, Schmitz said he and other members of the Constitutional Amendments Committee were met by “pre-organized infestations of imported lesbians, anti-male and pro-abortion queer groups in San Francisco and other centers of decadence.” He described the pro-choice activists in the front rows of the auditorium where the meeting took place as “a sea of hard Jewish and (arguably) female faces . . . and the chairman was molested by a slick butch lawyeress, Gloria Allred, who threw a chastity belt at me.”
Responding to the outcry about these and other remarks made by their colleague, a majority of senators voted to strip Schmitz of his committee chairpersonship and two other posts, including his position as the Senate's representative on the Commission on the Status of Women.
The John Birch Society, nevertheless, does not consider Schmitz's remarks anti-Semitic, McManus told reporters.
“If you make the decision that his remarks were anti-Semitic, that's your decision, but I'm saying that it is not ours.”
McManus said the council took the action “with regret.” Robert Welch, founder and leader of the society, commented that Schmitz “has a lot of good ideas, but he is trying so hard to get publicity that he did an awful lot of things our members objected to . . . too many members objected to the cheapening of our society.”
Schmitz told reporters, “I wasn't ‘kicked off’ [the council],” and added that he has no intention of resigning from the John Birch Society.
“I see no reason why I should give you guys in the media that comfort, just so you could write about John Schmitz ‘kicked out by the John Birch Society.’ ”

Resignations Make Death of NOLAG Probable

By David Morris

SAN FRANCISCO — Events at a meeting held here recently appear to have ended the short troubled life of the National Organization of Lesbians and Gays (NOLAG).

Five members of the NOLAG Coordinating Committee resigned during the meeting on Sunday, March 14 and other committee members resigned by telephone after Steve Ault and Joyce Hunter of New York City declined a suggestion that they take two-month leaves of absence from the group. Made by Torrie Osborn of California and Kirk Baxter of Arizona, the suggestion followed the announcement by Ault and Hunter that a portion of the proceeds from a benefit concert for NOLAG would be used to pay part of the large debt still pending from the 1979 National March on Washington.

Upon recommendation by the NOLAG Finance Committee, the Coordinating Committee had voted on the previous day to suspend its policy of using 15 percent of NOLAG's income toward repayment of the debt, a large portion of which was accrued by the New York march committee, until an audit of the New York financial records is completed. Much of the New York committee's \$19,000 debt is in Ault's and Hunter's names.

Since it was adopted at NOLAG's founding conference in Los Angeles last April, a vote by the general membership would be required to change the policy of using 15 percent of the group's income to repay the debt.

"It had simply become clear that NOLAG was stuck, couldn't go anywhere, with this albatross of the march debt and the lack of trust between key members of NOLAG and gay and lesbian leaders across the country," said Bea Roman of NOLAG's national office in Washington.

There are now reportedly five or six members left on the Coordinating Committee, which was

originally planned as a body of 52, four from each of 11 regions in the country plus eight at-large members. According to Roman, the current total paid membership of NOLAG, which was founded as a national, mass-action, grassroots organization, is between 25 and 35.

Resigning committee members expressed dissatisfaction over financial documents from the New York march committee which Ault and Hunter had taken to the San Francisco meeting. Osborn told *GCN* the small file of receipts was "next to meaningless." But Ault claims committee members showed little interest in what he described as a large number of documents he and Hunter took to the meeting.

"There is no evidence that there was any wrongdoing with the books," Ault told *GCN*. Ault said the question of the New York committee's financial records is a "red herring" used to divert attention from committee members' unwilling to take on the debt.

Osborn attributed NOLAG's disintegration to "the drain on an organization when it becomes such a meshugahs, when it just becomes a sort of trial where people's credibilities are at stake."

Ault said an audit he and Hunter have contracted for will put an end to the "constant flow of griping and criticism that hits us." The audit is expected to be completed in April.

Hunter told *GCN* that despite appearances there has been little internal strife in NOLAG. She said those who resigned were in reality opposed to the founding principles of the organization, favoring instead a traditional, conservative, hierarchical structure. She said the resignations were not spontaneous, as they had seemed. "I happen to think that it had all been pre-planned," she told *GCN*. "I think that the people from the national office went there wanting to disengage."

Ault, who has since resigned

from NOLAG, said he would have accepted the suggestion of a leave of absence had it not been "put in a way which at the time was unacceptable." He said he was "certainly not stepping down under a cloud of financial mismanagement."

Openly Gay Panamanian Naturalized as U.S. Citizen

By Fernando Chang-Muy

WASHINGTON — Although Gil Gerald was born in Panama, this September he will be able to vote in DC elections. He became a naturalized U.S. citizen on Jan. 12, 1982; the road leading to his citizenship was not easy, for Gil has been openly gay throughout the process.

Gil, who now lives in DC, arrived in the US at the age of 16 as a documented permanent resident. His US-born mother was in Panama when he was born. She could have chosen delivery in the Canal Zone, thereby automatically conferring citizenship on the baby. But in 1950, blacks were segregated and received second class treatment in American hospitals, so she chose to give birth in Panama.

When he became 26, Gil began the task of applying for US citizenship. Like other permanent residents who seek to become citizens, Gil filled out the required forms, one of which asked him to list his memberships in organizations. However, unlike the thousands of other applicants seeking US citizenship, Gil was gay and open about it. In response to the question about organizations, Gil listed the Metropolitan Community Church, the National Coalition of Black Gays, the Human Rights Campaign Fund and others.

After completing the application he was called for an interview in 1977 and was asked to bring two witnesses. He brought his lover and another friend. At the interview the INS official specifically asked, "Are you homo-

sexual?" and Gil of course answered, "Yes." The interviewer then said that Gil would have to come in for a second interview where he would be asked more questions concerning his sexual activities. The official added that although the Carter administration sent out directives asking that gay persons be treated fairly, no precedent had been set as far as the interviewer could recall. The interview ended and Gil left, resigned to wait for the second, more probing interview.

Meanwhile, in 1979, a Coalition of Third World Lesbians and Gay Men, organized by the National Coalition of Black Gays, met at the White House with staff member Jane Wales. Gil, who was one of the delegates, brought up the issue of the discriminatory anti-gay immigration laws as they affected Third World people in general and him in particular. Wales said that she would look into it. Gil continued to wait.

In 1980, the Cuban refugees arrived. Gil, who is bilingual, drove up regularly to Fort Indian-town Gap, Pennsylvania from DC to assist MCC in relocating the refugees. Gil answered many of the refugees' questions and allayed their fears about their new environment. However, he found the situation extremely ironic: helping these newly arrived immigrants with their immigration problems but not being able to help himself past his own obstacles to naturalization.

Gil waited for the interview. Finally he rang D.C. Rep. Walter Fauntroy for aid. Although the staff did not help directly, they

of a handful of people does not kill an organization."

Resigning NOLAG members have announced plans to form the National Activists Union of Gays and Lesbians. A founding conference for the new organization has been planned for this summer.

—filed from Boston

Church

continued from page 1

down, but this time of year is my busiest and I've seen them give people several chances. They rarely fire anyone. According to the rules, being drunk on the job, stealing or lying are automatic cause for dismissal, but I've seen people caught doing all of these things and they were given a second chance and told to pray about it."

According to Lang, Ogan was fired for falsely assuring Gould that he had obeyed her order to consult his Christian Science "teacher" [spiritual counselor] about his involvement with a local theatre group which Gould considers immoral. In fact, Ogan had not called his teacher in Florida because, Ogan said, "I knew he'd just tell me to drop the theatre group and I didn't want to. And I didn't want my private life brought into my work."

Ogan is suing the church and the individuals responsible for the firing for damages amounting to a year's salary.

"I gave them nine years of my life; it's the least they can do," Ogan said.

Spokespersons for the "mother church" have in recent years publicly stated that lesbians and gay men are immoral and "need healing" (see *GCN*, Vol. 9, No. 34).

Cindy Rizzo, Ogan's attorney, said she doubts that without loud protest on behalf of Ogan and Madson, lesbians and gay men can force Christian Science officials to reverse their anti-gay policy, which affects all church members and employees.

"Jim Ogan is limited in how much he can do [about the firing] because he's dealing with a religious institution," said Rizzo. "But we're hoping a combined effort of legal and community pressure will have an effect on the Christian Science Church."

Ogan believes that the complaints against Madson and himself were "internally generated" by senior Christian Science officials. Like Madson, Ogan does not know who brought his gayness to the attention of Gould. Ogan said he could not find a listing for "Davis Bradley," the alleged author of the second hate-letter, in the Christian Science register or in the local phone book.

In January, Gould received an anonymous letter complaining about Ogan's involvement in the Theatre Loft, a co-operative run theatre space in Boston's South End where Gould's lover directs plays. The author of the letter assailed the Loft's productions as "smut pornography." The relatively new theatre has thus far presented "You're a Good Man

Charlie Brown" and "P.S. Your Cat Is Dead," which features gay characters. Gould let Ogan know she'd received the letter and said that, since it was unsigned, she would disregard it, Ogan told *GCN*.

Gould called Ogan back to her office on Feb. 22, upon receipt of a second letter, this one signed, "Davis Bradley." Gould questioned Ogan about his involvement in Theatre Loft, referred to members of the company as immoral and warned him that he would be judged by the company he keeps, according to Ogan. She then instructed Ogan to pray and talk to his teacher about the matter. Ogan said he would do so.

According to Ogan, Gould then asked him whether he is homosexual and he replied, "I've never done anything to embarrass the church or my family," and added that his personal life is none of their business.

On March 5, Lang presented Ogan with a letter complaining about his "lack of consistent response to deadlines and accomplishment of priority work." Gould gave Ogan the standard 15-day probation period in which to catch up on his work and improve his job performance.

On March 9, Ogan returned to Gould's office to ask whether she had received any more letters about him. She said she had not.

Ogan told her that if she discovered the true identity of the writer, she should let him know so he could prosecute. She agreed to cooperate.

At this time, Gould asked if he'd talked with his teacher and he said that he had.

The next day, Gould summoned Ogan to tell him that she had phoned his teacher and discovered that Ogan had not consulted with him. She ordered him to leave the

Suicide

continued from page 1

Supreme Court. That court must rule on the appeal before trials can begin for the arrested men.

Two letters which appeared in the *Leaf-Chronicle* following Wenger's suicide were reprinted in the *Gaze*. One noted, "I witnessed over the past several months Pete on campus at Austin Peay trying to regain the respect of his peers and the confidence of his students. And just when he would begin to feel confident being back his name would appear in print again."

Another letter commented, "I think news of this subject matter could have been handled with more discretion. Did you not think of the others involved in this! . . . I wish for you and your entire staff the same; to never

theater group.

The following morning, Gould told Ogan to go home to pray about lying and said that she and other senior officials at the church would pray, too.

Ogan told *GCN*, "This was all a farce because they'd already made up their minds to fire me. They didn't pray, they had a big pow-wow to finalize my firing."

Gould fired Ogan when he returned to work the next day.

forget the tragedy stemming from this."

In an editorial entitled "How to Get Away with Murder," the *Gaze* comments, "The same society and the same diseased and ignorant minds that created a situation in which gay or bisexual men must retreat to secluded woods to fulfill their basic human sexual needs, follows them into that woods and tricks them. It then arrests them as criminals, ostracizes and exploits them, and as in the case of Peter John Wenger, legally executes them."

Sullivan told *GCN* that, as part of their upcoming Gay Pride activities, Memphis area activists, and possibly others, are planning "a memorial service for Peter Wenger and others."

—filed from Boston

Community Voices

the war against the jews

Dear Friends,
I thank C. LeFevre for challenging the anti-Semitism she heard at the Lesbian Cultural Event (Community Voices, March 13) and for reminding us that by not confronting anti-Semitism we give our consent to it and become, in her phrase, accessories to genocide.

But I must comment on her reference to a skit about the lives of deaf women, which sympathetically depicted two German women who had become deaf *in utero* during the American bombing of Germany in the Second World War. She saw anti-Semitism in the sketch's not mentioning the systematic annihilation of Jews and others under the Nazi regime. I did not see the sketch, and cannot comment on it directly, but I must take issue with LeFevre's implication that war against Germany, including the bombing of German citizens, was necessary to save the Jewish people from the Nazis and was effective in doing so.

There is a self-satisfaction among Americans about the Nazis, a feeling that the United States helped save the Jews from destruction. That's not true at all. Nazis killed Jews, but the government of the United States collaborated. Had there been a place to go, and resources made available to start their lives over, German Jews would have been deported instead of slaughtered — still a shattering, unpardonable act, but an alternative which would have saved millions of lives. Many Jews left Germany during the 1930s, only to return when unable to find asylum in the United States or elsewhere.

From 1933 to 1939, the United States had ample opportunity to welcome Jewish refugees. It also had a very strong anti-war movement, perhaps the strongest this nation has ever seen. When the United States entered the Second World War, the pacifists were ridiculed as isolationists who would not help rid the world of the fascist menace. In fact, it was the anti-war movement which had been arguing for years that the Jews in Germany were in danger and that the United States should open its doors to them, while the government systematically denied the existence of a threat to the Jews and of the death camps themselves until 1944, when the camps were actually overrun.

The war against the Nazis was not prosecuted in order to save the Jewish people; it was a war like any other, no more just. Indeed, the annihilation of Jews under Nazi control had hardly begun before the war, and only intensified when the Nazi military began to crumble. Had the Allies at any point negotiated an armistice on the condition that the European minorities no longer be molested, as Jessie Wallace Hughan of the War Resisters League proposed during the war, most of the Jews and others slaughtered by the Nazis could have been saved. This is no mitigation of the crime of the Nazi regime; but we must realize that the United States had repeated opportunities from 1933 through 1944 to save millions of Jews — not through military means and not by bombing German civilians — and refused to do so. The blood of six million Jews and five million other Europeans is not only on German hands, but on our own. To forget this is to misunderstand the pervasiveness of anti-Semitism in our own land.

C. LeFevre implies that the suffering of German civilians could be considered unfortunate but necessary and only just retribution for the suffering caused by the government they tolerated. She approvingly paraphrases Gloria Z. Greenfield's comment that had the mothers of the two German women born deaf fought and resisted Hitler, there would have been no bombing of German cities. It is dangerous to blame a people for their government; most governments have been hideous and few have truly been chosen by their people. We do each have a responsibility to resist the evil done in our name, but I cannot blame all Germans for allowing Hitler to come to power any more than I will accept blame for allowing Reagan to come to power. We forget that Germans did resist Hitler, even while many of their compatriots collaborated or found it impossible to resist; among the bravest tales is that of fewer than 500 German Quakers, who aided the Jews in every way they could, including smuggling tens of thousands of them out of the country. I cannot accept the idea that civilians deserve to suffer for their government's sins. I utterly deny the right of any government to make war on any people. The Nazi war against Jews and other minorities was an abomination; the bombing of cities on both sides of the war was no less an abomination, inexcusable even on military grounds and completely immoral, paving the way for the nuclear attacks on Japan and the napalming of Vietnam.

It is important to remember that it is men who make war. In order to do so, men must first make women and the young into their possessions, part of the war machine. The United States system-

atically leveled German cities, home, during the war, primarily to women, the young, and the old, because it hoped to weaken the German war machine. If we approve of its prosecution of the war, from its refusal to accept Jewish refugees to its slaughter of German and Japanese civilians, we are indeed accessories to genocide, and we play into the hands of those who are trying to rearm, preparing for the next, even more genocidal war. By disassociating ourselves from past and future wars conducted by the United States government in the name of the people of this country, we can support life over death and the rights of women, the young, and the old against the men who prefer to make war.

I write about this issue to *GCN* because I see hope for changing men — all men — in the models gay men have to offer. Gay men may individually be no less militaristic than others. Yet, if we can find in love between men a model for cooperation instead of force, for listening instead of fighting, we may be able to change the way most men think. I do not fear the Russians, I fear the militarists whatever flag they follow; and I try to challenge and undermine the masculine attitudes which reinforce their power.

For others who are interested, the story of the peace movement between the world wars and during World War Two is briefly told in *The Power of the People: Active Nonviolence in the United States*, edited by Robert Cooney and Helen Michalowski, p. 74-107, a picture book with short articles and biographies of women and men in the peace, women's, and civil rights movements from colonial times to Vietnam.

Love,
Peter Burkholder
Chicago, IL

cross-cultural communication

A letter to the Lesbian community via *GCN*:

I am very concerned and upset about some responses to Patti Wilson's presentation at Maxine Feldman's Lesbian Cultural Event in February. Both Gloria Greenfield, and C. LeFevre have accused Patti (and friends) of anti-Semitism. Their lack of awareness about deafness and Deaf culture prompt me to write this letter. Just so people know where I start from, I am a Jewish white-skinned hearing fat lesbian. I am moderately fluent in ASL and am relatively aware of deafness and Deaf culture.

During Patti's group's skit, a story was told which was responded to that night (by Greenfield) and LeFevre (in *GCN* letters) as being anti-Semitic. I disagree with their assessment that the story was anti-Jewish and am angry that they exhibit an ignorance and arrogance toward Deaf culture. I know that Gloria is hearing, and I don't know for sure about LeFevre, but suspect that she is. I don't know for sure if either of them understand ASL or not. These facts are significant.

The story, as I understood it, went as follows (remember, this story was told in ASL, and understood by non-signing women through voice interpreting):

A deaf woman goes on a vacation to Germany. There she meets two deaf German women and they begin to try and communicate. Because ASL and German Sign Language are very different languages they have a lot of trouble, but also some success. They go to a restaurant and are eating together when the American woman asks the German women how they became deaf. They immediately get very angry, and finally explain that they became deaf a long time ago during the war during bombing by American airplanes. The American woman is understandably uncomfortable because of their answer. They then ask the American woman how she became deaf. She replies that she was deafened by an illness her mother had while pregnant — German measles.

I am repeating the story here (which of course loses something in the translation) because Gloria's remark from the stage, and LeFevre's letter base their accusation on some unfounded conclusions, and miss the point of the story. Gloria's remark (as close as I remember it) was that if these women (the German deaf women) had been part of the resistance fighting Hitler, there would have been no bombs. Not only is this a ridiculous conclusion (since when do two people single-handedly prevent the manufacture and dropping of bombs?) but Gloria, LeFevre, and anyone else seeing/hearing that story had no way of knowing anything about these women and their age, place or involvement with World War II. They might well have *been* Resistance fighters, deafened as a result of American bombing. They might have been small children or they might have been apathetic by-standers. It is possible (although unlikely) that they were Jewish women, it is also possible that they were Nazis. My point is that we have no way of knowing from the story who these women were and what part they might

have played in fighting for or resisting Hitler. It is a bizarre conclusion to draw, to hold two deaf women responsible for the war. And, it misses the point of the story!

This particular story is less about World War II, or about Germans or Germany than a story which deals in some way with the impact of German measles on the deaf community. People without knowledge of Deaf culture don't understand what German measles means to deaf people — and the story told was one way to acknowledge a known cause of deafness over which people have no control. (For general information, German measles epidemics have had a profound effect on the Deaf community — they have enormously increased the deaf population, have produced a higher incidence of multiply-handicapped deaf children and more.) The story really was a play on words, a kind of "tit for tat" story, and part of the folklore of Deaf culture. Deaf culture places a high value on good story-telling — they are not only entertainment, but a way to transmit cultural history, knowledge and sometimes values. Many oppressed cultures have stories or folktales or jokes which help explain, acknowledge or deal with their oppressed state. Deaf culture is no different.

These accusations were also made without acknowledging that there are communications difficulties between deaf and hearing lesbians — some caused by language differences and some caused by cultural differences. Whenever two languages are involved, the possibilities of misunderstanding or miscommunication are serious, and people involved in these interactions need to understand that they are dependent on the quality of the interpreting for correct understanding. This can make accurate communication trickier. . . .

This is even more true when there are also two cultures involved — and the skit by Patti and friends was a presentation of a *different* culture. No one who has publicly criticized this skit has expressed *any* awareness or understanding that Deaf culture and hearing culture are not the same. They are different, but few hearing people have any knowledge of what Deaf culture is like, or that such a thing even exists. This lack of awareness is oppressive, and it allows people to make judgments without respect for genuine cultural differences. This cultural arrogance is no more acceptable between hearing and deaf women than it is between Gentile and Jewish women.

I want to say that I do agree with a lot of LeFevre's letter, and I especially agree with her point that anti-Semitism must be challenged wherever it occurs. But hearing women must be responsible and careful in confronting deaf women across cultural lines. When we understand something through our own eyes (and ears) we impose this viewpoint on the culture we are trying to understand. This is true of hearing people looking at Deaf culture — understanding is possible and necessary, but it takes work on the part of hearing people. Confrontation is both possible and necessary, but it can take place productively only when cultural differences are acknowledged and respected. Confrontation (or any communication) between hearing and deaf must be face to face because communication is visual for deaf women. (For instance, the criticism made to the deaf women the night of Maxine's Lesbian Cultural event was not seen by them — they happened to be looking away. They found out they had been criticized publicly some time later when hearing friends informed them.) So far, no one who was offended by that skit has acknowledged that their perceptions might be affected by their own cultural (that is, *hearing*) bias.

I feel like we had access to something special that evening because deaf women were willing to share some of themselves and their culture with us. (As far as I know, this is a first at a Lesbian event.) If we didn't like what we saw, or we disagree, fine, but let us do so in a spirit of respect and awareness, and in a manner accessible to the women we disagree with.

Sincerely,
Judith Stein
Cambridge, MA

stomping stereotypes

Dear *GCN*,

GCN is a powerful link with the outside and great self-image reinforcement when inmates and administration alike fail to grasp what the gay life-style is all about. Thanks for reaching out to us.

Keep up the good work — the wide news coverage, the interaction with your readers, the dialogue on controversial issues. You are helping all of us to come to grips with ourselves as well as each other. Since receiving *GCN*, I am a lot more conscious of women's issues than ever before which is a widening of my own horizons.

An amazing thing happened here this week. In our grievance elections (by the inmates) the top three winners included *two* openly gay men — Rich and me. We are stomping stereotypes right and left.

Thanks again for sharing with us . . . and for caring.

Much Love,
Bruce and Rick
LaGrange, KY

Gay Community News

22 Bromfield St., Boston, MA 02108, (617) 426-4469

Cover photo by Chris Almvig

MANAGING EDITOR

Amy Hoffman

NEWS EDITOR

David Morris

FEATURES EDITOR

Cindy Patton

DESIGN DIRECTOR

Paul Volpe

OFFICE MANAGER

Mike Riegle

ADVERTISING MGR.

Sherry Edwards

PROMOTIONS MGR.

Maida Tilchen

CIRC/STAFF WRITER

Jill Clark

LOCAL REPORTER

Larry Goldsmith

STAFF WRITER

Scott Brookie

CLASSIFIEDS

Nancy Walker

COPY EDITOR

Gordon Gottlieb

DISTRIBUTION

Barbara Cischke

BOARD OF DIRECTORS

President: Richard Burns, **Treasurer:** Beth Kelly, **Clerk:** Cindy Rizzo; Bob Andrews, Kevin Cathcart, Ian Johnson, Urvashi Vaid, Eric Rofes, Katherine Triantafyllou, Nancy Wechsler

NEWS STAFF

Joanne Brown, Richard Burchardt, Bob Nelson, Philip Shehadi, Christine Guilfooy, Fran Koski, John Kyper, Lisa Nussbaum, Mark Perigard, John Zeh, Nancy Wechsler

FEATURES STAFF

Lee Swislow, Duncan Mitchel, Michael Bronski, Steve Forgione, Rudy Kikel, Martin Krieger, Wade Nichols, Eric Rofes, Joe Interante, Judy Stern, Mitzel, Andrea Loewenstein, Warren Blumenfeld, Marsha Maurer

ART STAFF

Design Assistant: Ann Heron; Neely O'Hara, Jennifer Camper, Patrick Maloney, Timothy Blackburn, Pip, Tom Huth, Rob Schmieder, Paul Brouillette, Read Weaver, Diane Ayott, Jeff Kopseng

PRISONER PROJECT

Virgil Chenowith, Debra Davenport, Will Doherty, Lisa Orlando

PHOTOGRAPHERS

Ellen Shub, Michael Thompson, Susan Fielschmann, Neal Trousdale, John Tobin, Joyce Harper, Bettye Lane,

PROMOTIONS

Barry Forbes, John Feeney, Dave Peterson; **Microfilm Promoter:** Dee Michel

CIRCULATION STAFF

Jeb Bates, Richards Edwards, Henry Gingras, Diane Harris, Katie Kenner, Catherine OLoher, Allen Blaich, Jim Fox, Linda Gwizdak, Paul Howard, Jodie Neally, Kendall Watts

AD REP Bruce Gordon

TYPESETTER: Xanadu Graphics, Inc.

INDEXER Charles Ash

BULK DIST. Ray Hopkins

NEW YORK REPRESENTATIVE

Rivendell Marketing, 666 6th Ave., New York, N.Y. 10010
(212) 242-6863

NEW YORK DISTRIBUTION

Majority News Distributors, Inc., 306 W. 13th St., New York, N.Y. 10014, (212) 243-7770

Postmaster: Send address changes to: Gay Community News, 22 Bromfield St., Boston, MA 02108.

Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved. reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

Second-class postage paid at Boston, Mass. Annual subscription rate is \$25. ISSN: 0147-0728. Member New England Press Association. Reporters Committee for Freedom of the Press. COSMEP Member.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7223, Baltimore, MD 21218.

Volumes 1-8 of GCN are available on microfilm for \$22/volume. Write GCN/ Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Managing Editor

Gay Community News is seeking applicants for the position of *Managing Editor*. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

Community Voices

a minimum of harm

Dear Folks,

I enjoyed the local "Sneak Previews" style of the review of *Personal Best*. What better way to discuss such a provocative and vague film?

I agree with two points made regarding: 1) the *unnamed* male and heterosexual power wielded by both coach and boyfriend, even as they were being such "nice" guys. It's so often unnamed that lots of people don't know it exists! Also, 2) the vagueness of their discussions on their own relationship. It would've been worth so much to include even two minutes more of the "We're friends, but we fuck once in a while" discussion. It might have ascertained if their decision was conscious priorities ("sports comes first") or unspoken homophobia. Surely in three years, one of them knows that it's 1981, not 1961, and the word "lesbian" exists. This is only a realistic, not a propagandistic request of the director.

The issue that popped out at me was the *younger* pretty charge-apprentice vs. *older* mentor syndrome. It's been clear that women apprentices to men mentors have often ended up like Pierre and Marie Curie (married). And it's considered (by a heterosexual culture) fine. Here, it's not considered fine, plus not only the older person loses (by desertion) but the younger one is manipulated in the guise of "training" (by both sexes). These women do *not* start as equals. . . . Let's look at power here. In this film there's a minimum of harm.

Love yer paper. Enclosed is a sub.
Marcia Deihl
Cambridge, MA

does he or doesn't he

Dear GCN:

I object to your March 13 cover, "Vince, did you hear what he called me?! A *snow* queen." "Well, Cy . . . it's kinda true, isn't it?" That's racist! That's not comic. It puts down inter-racial love and promotes use of stereotypical cliches. *Shame!*

Also, I object to the use of "sexual preference" as opposed to sexual orientation" in some of your stories, such as the lead one on March. 20. Sexual orientation is preferred since it implies the truth that being gay is not some superficial "choice," but rather a deep part of personality. "Preference" refers to other things, like hair color.

R. Hunter Morey
San Francisco, CA
P.S. Hooray for Robin Douglas's "On Monogamy" 3/20/82.

flutter my banner

Robin Douglas:

I hate to be doctrinaire, but your article "On Monogamy" (March 20) fluttered my political banner a bit. Some kinds of monogamy do not deserve support. Yours evidently does, and it sounds as if the friends to whom you explained *why* you are monogamous realized that this is the case. "But this type of 'support by exception' falls far short of what we needed." Dear heart, I couldn't give a blanket support of monogamy any more than I could give a blanket condemnation of it. You're right that the "party line" doesn't take individual cases into account, but the "party line" against monogamy was a response to decades in which monogamy was held up to gay people as the only criterion of seriousness and stability in a relationship. Your article, in grouping "Sexually monogamous and infinitely important" as apparently synonymous terms, had a discouraging effect on me and perhaps others who are trying to make relationships which are committed without (necessarily) being monogamous. So let's *all* loosen up a little, O.K.? In gay semi-monogamous love (It's like being a little bit pregnant),
Gary Ralph
Boston, MA

democratic erotica

A Letter to GCN:

In the excellent feature about Boston Asian Gay Men and Lesbians, Lester overstates (if only slightly) a truth when he remarks that "*all* male erotica is white-oriented" (emphasis added). From my occasional observations in porn shops and elsewhere, I would guess that whites do account for over 95 per cent of the models, blacks maybe three per cent, Latinos less than one — and Asians and Native Americans are virtually nonexistent. Indeed, the *only* piece I can remember that featured a single Asian was one devoted to picturing nudes of transsexuals — i.e., an exotic among exotics.

Of those blacks and Latinos who are featured in our beefcake, they are (almost without exception) Well-Hung Muscular Studs, reflecting the assumptions of the pornography industry about what gay men are supposed to crave. By these racist and sexist standards, of course, Asians and Native Americans do not often "measure up." I am one who wants to see a more democratic erotica, which reflects the multiracial world that we live in as well as my own varied tastes. Additionally, I am tired of seeing only Big Cocks — there is, after all, a limit to what my mouth and asshole can comfortably or safely accommodate.

(My observations come from the United States; here in Mexico *all* pornography is illegal. Contrary to the comfortable dogmas espoused by those feminists who campaign against pornography, however, its being outlawed and driven underground seems to have had no effect on the incidence of rape and violence against women, as judged by the sensationalistic coverage of such acts prevalent in the *amarillista* [yellow journalism] press.)

John Kyper
Mexico City, Mexico

support bagly

Dear GCN,

Thank you and Mr. Wade Nichols for the extensive coverage you provided Boston Alliance of Gay and Lesbian Youth (BAGLY) in the March 20 issue. It is good to know that we can rely on our friends for support and encouragement. The article was especially timely considering the virtual flood of energy, initiative, and assistance which surrounds our organization at this moment. We have begun long-term planning and goal setting, made possible by our new space at St. John the Evangelist Church.

I wish to re-emphasize our need for support from the adult lesbian and gay community. This aid may take many forms: professional advice, offers to speak at BAGLY group meetings, contacts with organizations and businesses (both lesbian/gay and "mainstream"), publicity opportunities, fundraising ideas as well as direct financial contributions. We are in a better position to coordinate the help we get than we were in the past.

Please direct all correspondence to the appropriate Steering Committee member at: GCN, Box 10GY, 22 Bromfield St., Boston, MA 02108. Thank you very much.

In community,
Kevin Cranston
Adult Advisor-Publicity Dir.
Steven Fancher
Facilitating Dir.-President
George Smith
Counseling Director
Richard Stowell
Adult Advisor-Secretary
David Crowder
Management Dir.-Treasurer

cancellation

Dear GCN:

With this subscription I wish to cancel my hardon — effective immediately.
Yours in Sociomacrobiofeminipolitical Correctness,
Scott Alpert
San Francisco, CA

boys & girls together

Dear GCN,

Thank you Eric Rofes and John Preston for some truly inspiring ideas and observations on the emergence of a Gay Men's Movement. Your description of "Clone Politics" and the clear voicing of some of the problems within the lesbian and gay community will surely prove to be *useful* to same-sex people everywhere — whatever we call ourselves and however we lead our lives. (Possibilities certainly seem to be growing!)

In working with several of our community's groups over the past year, one of the things I have enjoyed the most is working with and getting to know some lesbian activists. My life has been richer for knowing and working with lesbians like Diane Greene, Rachael Hyde, Marcie Hershman, and Bev Fishman. I don't think any profound political or psychological reason is needed to justify my admiration for these women. I didn't grow up in an all-male world, I don't work in an all-male environment, and I feel no desire to restrict my entire social-political life to all-gay male groups (which seems to be the trend in the new clone lifestyle): to be a member of a few all-gay male groups, sure; but as a complete lifestyle, never!

If more separatist groups emerge (male or female) then I hope more mixed groups will emerge also. Something really beautiful would be lost if groups like LAGMA (Lesbian and Gay Media Advocates), The Pride Committee, or Merry-mount Music Society became separatists. So much of the zest and color comes from the challenge of gay men and lesbians working and socializing together.

Merrymount is especially interested in providing a space for lesbians and gay men to share their talents, socialize, and get to know one another. Our monthly concert-socials are currently expanding to include poetry interludes, and the possibility of an art or photography exhibit. We are also helping to organize a lesbian and gay chorus, and we hope to increase our service to the community by providing music for benefits and fund-raisers.

I personally feel there is value in participating in mixed groups. In addition to the possible political advantages of lesbians and gay men uniting to confront a homophobic society, it has been a rewarding and enjoyable experience for me to work with lesbians. People can have different tastes in music, poetry, even radically different politics, and still have some fun together.

Sincerely,
Frank McKeithan
Boston, MA

rape is violence

Dear Editor:

I wish to bring to your attention the article under the heading "Sunday's People" in last Sunday's Boston *Globe* (March 7). It told the story of a judge in Wisconsin who, when presiding over a rape case involving a five-year-old girl, said the child had been sexually promiscuous.

As a mother and a woman, I find this shocking and appalling. As a psychiatric nurse, I am continually amazed at the ignorance and prejudice that people still have about violence towards women and children.

It is, I thought, a well known fact that rape is NOT a sexual act, but one of violence. It does not occur in response to overt or covert sexual behavior, but instead from the anger and psychopathology of the man who commits the assault.

Until the public, and the courts, are educated in regards to this, there is little hope for justice for women and children, and no hope for the rehabilitation of the rapist.

Sincerely,
Cornelia Reynolds, RN
Lexington, MA

hope for texas

Dear Editor:

I've always sort of enjoyed the fact that I grew up in Texas, although incidents like the "killer bees," et al often make me wonder.

When I grew up there, there wasn't a word spoken — not in church, home or school — about gay people. I didn't know gay people existed until 1976 (my sixteenth year). My world has gotten much bigger since then, and, I guess, there's hope for Texas (Austin, especially...) too. Thornton "Nukeman" Kimes
Minneapolis, MN

facing the pharaohs

Dear GCN,

Thank you for your in-depth and informative article concerning the journalist fired by *The Christian Science Monitor*. As a gay person and a Christian Scientist, I would like to clarify a few points for your readers who may be unacquainted with Christian Science.

There is a major difference between the temporal Christian Science Church and Christian Science. The first is homophobic; the second is not. Neither the editorial board of *The Christian Science Monitor* nor the temporal administrative authorities of the Christian Science Church (some of whom you quote) determine in any way religious doctrine for Christian Scientists. The first tenet of Christian science reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life." (*Science and Health with Key to the Scriptures* by Mary Baker Eddy, page 497.) Mrs. Eddy even put limits on her own authority by admonishing those in her Church to "Follow me only as far as I follow Christ."

It is important to note that Mrs. Eddy, the discoverer and founder of Christian Science, never mentioned homosexuality in her published works, nor as far as is known, ever made a negative reference against human love between two persons of the same gender and neither did the Master, Christ Jesus.

Mrs. Eddy wrote "In obedience to the divine nature, man's individuality reflects the divine law and order of being." (*Miscellaneous Writings*, page 101.) For many Christian Scientists, sexual orientation is but one of the infinite manifestations of individuality by which we express the Fatherhood and Motherhood of God. Not finding a rationale in the writings of Mary Baker Eddy, the "authorities" of the Christian Science Church have had to turn to the Bible to justify their homophobic reactions.

Taken as a whole, the Bible does not condemn homosexuality. Leviticus 20:13 suggests that persons having sexual relations with one of their same gender should be killed. While this verse has been used by more than one denomination to justify discrimination it is given a sound rebuke in the New Testament (see especially Hebrews 7:11,12). And the Bible speaks of two very close relationships within the same gender: Ruth and Naomi (Ruth 1:16) and Jonathan and David (I Samuel 18 and II Samuel 1:26). But pointing out the fallacies of using the Bible to justify homophobia in our churches is insufficient. It will require the work of many brave souls as demonstrated by Chris Madsen, who instead of retreating in a feeling of guilty shame, dares to face the Pharaohs of today and tell them they are wrong.
Bruce Stores
Seattle, WA

no friends of families

Editor, GCN:

While Scott Tucker does the lesbian and gay community some service in recounting in the March 27 GCN recent bickering about the "family" in the pages of *In These Times* (a democratic socialist newspaper), he is merely grinding his own political axe when he attacks the now merged Democratic Socialist Organizing Committee and New American Movement. He mentions that DSOCers Harry Britt and James Weinstein both support a group called "Friends of Families." He neglects to mention that many DSOCers, including *In These Times* columnist Kate Ellis, detest the concept of "Friends of Families" and have made their views known publicly on many occasions. Neither DSOC nor NAM ever endorsed "Friends of Families." Both organized against the Family Protection Act.
Sincerely,
Robert D. Goodman
New Brunswick, NJ

atlanta to boston

Dear GCN,

Thank you to "you-all" and to Maria Dolan for the only accurate rendering of life in Atlanta I've seen ("Atlanta Vertigo: A Dispatch from the Front," GCN 3/27/82). It's a shame I have to read it in a Boston paper.

Sincerely yours,
Rick Maher
Atlanta, GA

Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, Gay Community News, 22 Bromfield St., Boston, MA 02108.

THE GCN SUSTAINER PROGRAM

☐ YES, I/We would like to become a GCN sustainer and help to build a Financially Stronger GCN.

I/We pledge to contribute

<input type="checkbox"/> \$120	<input type="checkbox"/> \$180	<input type="checkbox"/> \$240
<input type="checkbox"/> \$360	<input type="checkbox"/> \$420	<input type="checkbox"/> \$480
<input type="checkbox"/> \$300	<input type="checkbox"/> \$540	<input type="checkbox"/> _____

The number of installments to be made to fulfill this pledge is . . .

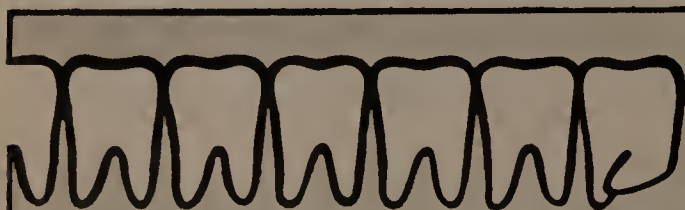
☐ one ☐ two ☐ four

name _____

address _____

- Please enclose first installment with this mailing.
 - All individual sustainers names will be kept strictly confidential.
 - If the sustainer is a *group* or *organization*, may we publish your name in our sustainer newsletter? ☐ yes ☐ no.
 - Your comments are welcome; please enclose with this coupon.
- Mail to: GCN sustainers, 22 Bromfield St., Boston, MA 02108

Boston Shoppers Guide ——— Odyssey of a Unicorn



healthy teeth ...

they're a team effort

Richard R. Bankhead, DDS
Paul O. Groipen, DDS
1259 Hyde Park Avenue
Hyde Park, MA 02136
617 364-5500
Mon.-Sat. & evenings

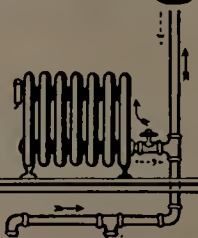
XANADU GRAPHICS

- Phototypesetting
- Visual Display Terminals with floppy disk memory
- Layout and Design Service and Consultation
- Camera Ready Mechanical

143 Albany Street, Cambridge 661-6975

Plumbing & heating

Robert Dargon
825-7600



CARPENTRY

interior & exterior
call before 9 AM

JIM 522-5317

DIC

DAVID L. COLLINS, C.L.U.
Insurance for all your needs

45 Williams Street
Wellesley, Mass. 02181
235-8500

Orleans Shopping Plaza
E. Orleans, Mass. 02643
255-2600

Call Toll Free 1-800-352-3185

FisherTravel 367-3490

Fisher Travel Assoc.
Harry A. Fisher
111 Charles Street
Boston, MA 02114



AGENTS FOR:
Bermuda Holidays
Caribbean Holidays

Swans Art Treasure Tours
N.Y. Theatre Weekends
Relais et Chateau Hotels

THE GAY GUY'S GUIDE



SO. STATION 423-4340

1 - DIRECT FROM NEW YORK -

Abduction in the Park
House Detective

2 - Macho Grande
Night Beat

X

X

Boston's Best All Male Show!



Janet T. Cormier Inc.
HAIRCUTS TO GIVE A
SENSE OF WELL-BEING
CORNER OF NEWBURY AND HERFORD STREETS
BOSTON, MA 02116 TELEPHONE 266-0300

complete lock servicing
dead locks • police locks
locks changed and installed
complete safe servicing
door jams repaired
and reinforced

Bonded Lock Co.

call bill 269-4770
quality work • reasonable prices
24 Hour Emergency Service

Support gay prisoners.
Read and answer our prisoner
penpal ads on the
classified page.

Save this Ad 10% Discount
for repairs only

LESTER'S T.V.
TV-Radio-Phones-Hifi-Color

Expert Repair & T.V. & Stereo — at lowest
prices ANYWHERE! Outside antenna installation a specialty Mass. Tech. Lic. 981.

Old fashioned service at an honest price!

Free Pickup and Delivery

15 REVERE ST., BEACON HILL
Boston Tel. 523-2187

Stained Glass

traditional & contemporary
custom designs & etchings
restorations

Joe Fleming, MFA
265-2289
evenings

Electrolysis PERMANENT HAIR REMOVAL

APPOINTMENTS: Mon.-Sat.
Days & Eves.

LINDA DIANE JEFFERSON
120 SUTHERLAND RD. #3
BROOKLINE, MASS. 02146
734-5777

Moving

By Nancy Walker

I am sitting at my living room window, the day after Valentine's Day, looking at the slowly defrosting Charles River. The sun is descending below the apartment building directly across from ours on the west side of Massachusetts Avenue. In a few weeks I will forever be denied this particular view of the world. I am momentarily sad and momentarily frightened. I have been blessed with this vantage point since July of 1977. It is difficult to think realistically about leaving it.

But I suppose, even for a nester, which I most assuredly am, there comes a time for moving on, and the time has finally come for my sother and me to leave Boston's Back Bay for other, not necessarily greener, pastures. In fact, it is the first time we will have anything like a lawn, never mind pasture, since we returned from Canada in 1975. New York, as most of you who read this column know, is our ancestral home, but we settled into Boston very comfortably and had absolutely no intention of leaving it — ever.

So much for intentions. Condominium conversion, not to be confused with religious conversion, but pursued with equal fervor by those who believe they can profit by it, has struck Boston in a very cruel fashion, driving all the poor and near poor before it, like herds of cattle, into the neighboring inner city communities. There are very few apartments left in the city proper, and they are either too small or too expensive for us to live in.

When we found out abruptly in July that our rent was going up \$175 a month and our apartment building was being turned into condominiums, my initial reaction was utter panic. I knew that we could not find anything I could call home in two months (our then current lease ended in September) and I certainly didn't want to be locked into a year at an outrageous rent or to have to move in September and then move again when we found something more permanent.

Our landlords expected us to buy our apartment, roach-infested and leaking as it is, for \$85,000, and mortgage our souls to pay for it. It is quite true that I wanted, not desperately, but almost, to stay where we are, but all who love my sother and me — our families, our best friends — have consistently maintained that, even if we could afford it, buying this junk pile would be a horror show.

I kept saying, "But this is what I want." The well-intentioned voices of reason kept repeating, "Not good, not good." I was not listening. All I wanted was to stay here, but the owners of the building would not accept our first, and final, offer on the apartment. They wouldn't budge from their price, and we couldn't survive under the kind of indebtedness we

would have incurred if we had agreed to their terms.

Consequently we began looking for a place to live as early as last July. (The landlords had agreed to let us remain as "tenants at will" which meant we could stay until the end of August 1982, but we didn't have to, so that was a tremendous relief to me and cut down my time in the bathroom by about 50%.) We (read my sother, who actually did all the leg work, bringing me on the scene only when major decisions had to be made) checked out the condo situation in the immediate area — Brighton, Allston, Brookline. Nothing was big enough for us, Henry (the mystery pet) and all our myriad possessions.

The reasonable solution to our problem made itself known after enough condo frustration. We had to find a house, a whole house, that would shelter all of us. At first we thought we should try for a triple-decker, become instant landpeople and instant enemies of all our left-leaning friends whose battle cry is "Gentrification!" I had some grave misgivings about turning people out into the street or raising rents. Also we could not find within the narrow compass of our financial capabilities, a triple decker or even a two-family that provided a large enough owner's apartment. Clearly, we were stuck.

What we really needed was a single family dwelling somewhere near the city so I could haul myself in to work (GCN's offices and my civil service job are both downtown Boston within five minutes' walk of each other) without having to arise at 6 in the morning and spend hours in transit. I had become, after a childhood in the suburbs of New York, a passionate city dweller, and I had no desire to change.

Desire and eventuality don't always match. We couldn't buy the condo which I probably would have bought against everybody's so-called "better judgment." I liked being able to walk easily to everything that mattered in my life. I loved being near the Charles River. But all that is over now. It is March 16, and my sother and I have cut our ties with the Back Bay and purchased an old house in Jamaica Plain which relates to Boston somewhat the way Queens relates to Manhattan. We are technically or legally or whatever still part of the city which means we pay taxes and car insurance at the same rate as the folks who still live in the Back Bay.

I am sure there are advantages to this new position in life, but at the moment I am too tired and too confused to figure out just what they might be.

When I told my editor that we had been granted a mortgage commitment by one of our friendly local banks, her immediate

FOREX TRAVEL

Phone 482-2900
76 Arlington St.
at Boston Park Plaza
Weekdays 9-6
Saturday 10-2:30

One Week All Gay Cruises from \$425
June 1-6: Flying Cloud, British Virgin Islands
June 30-July 5: Yankee Trader, Aruba-Bonaire, Curaco
Nov. 22-27: Polynesia-West Indies
Dec. 21-26: Yankee Clipper-Grenadines

**ALL AIRLINES • AMTRAK • HOTELS •
LOWEST PRICES • NO SERVICE CHARGE**

Boston's Friendliest and Economy Minded Agency

Evolving/Writing

An Interview with Jan Clausen

By Jil Clark

Jan Clausen wrote her first poems as a teenager living in an all-American suburb in Oregon in the '60s, inspired, she recalls, by adolescent misery. In the early '70s, she left the verdant tranquility of the mountainous Northwest for the concrete and cacaphony of New York City. There, she joined the burgeoning lesbian feminist movement and became one of the most important poets to swell the great wave of lesbian poetry in the '70s. She self-published her first book of poems, *After Touch*, in 1975 (now available from Out and Out Books) and her second, *Waking at the Bottom of the Dark*, four years later (now available at Long Hall Press). Jan

everything could be and in putting things together and saying this will some day be a story or a poem. It's intoxicating. Other parts are rewarding, too, but beginnings are pure pleasure.

Jil: How does it feel to end a piece of writing? Is it frightening?

Jan: Yes, somewhat. There is always the temptation to draw things out, find more and more things to change. But at a certain point I have an urge to go on and do other things.

Jil: Are you afraid of leaving unaltered some sections or lines that may be "politically incorrect"? Even though most of us claim we are no longer slaves to that standard, I think it still has a

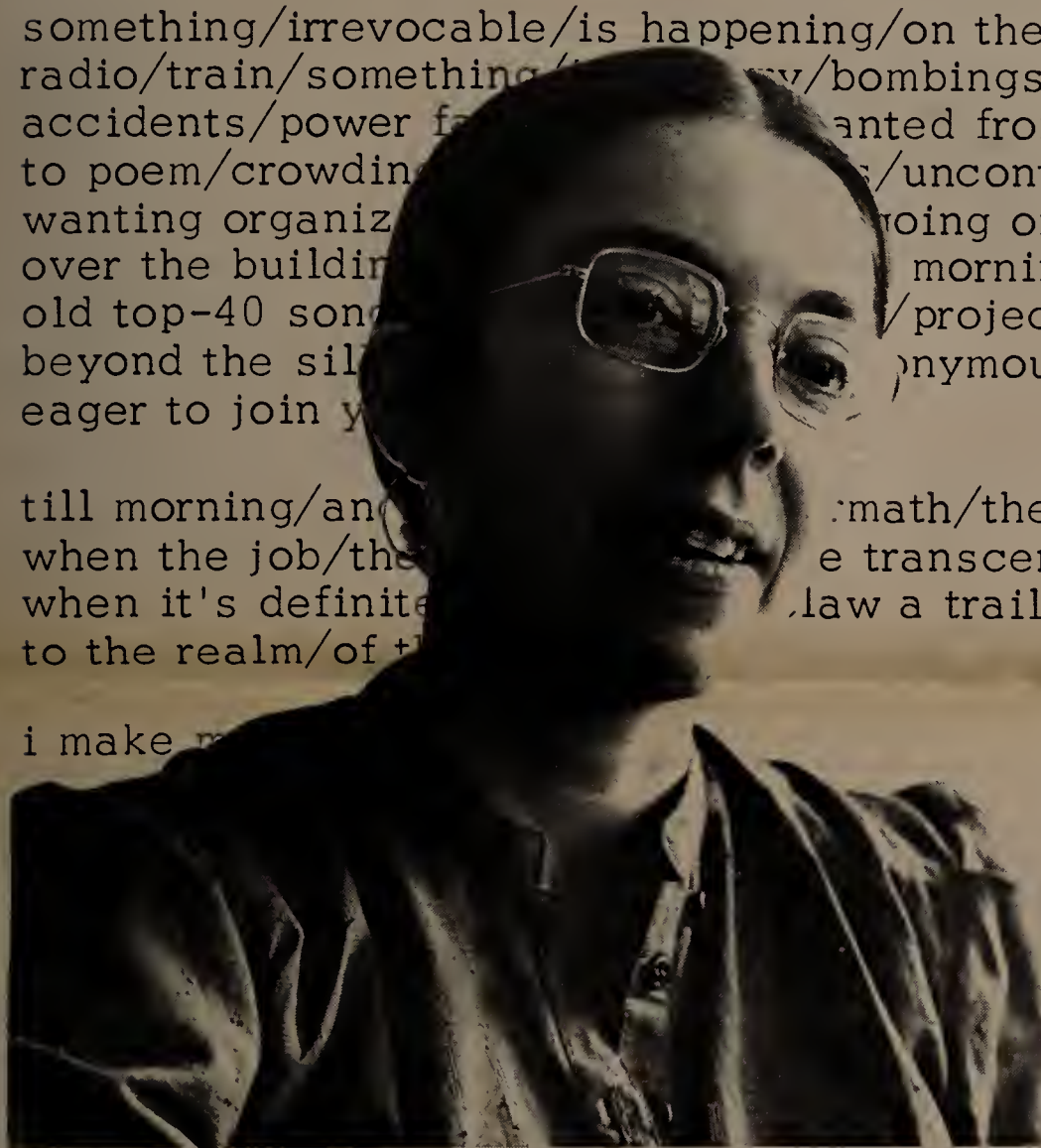
myself — or that I am asking myself to do it all myself. That I have to somehow create a beautiful world, or a politically illuminating world, or to end my poem in such a way that it will send people charging out to the barricades. One thing I talk about in my article on lesbian feminist poetry is the pressure I feel to end a piece of writing on a note of uplift or revolutionary exhortation. I hesitate to do that because it may not feel right to me.

Sometimes the feminist movement seems very culturally oriented — though maybe I feel this because I'm in that particular corner of things. Some women feel that if we can write convinc-

something/irrevocable/is happening/on the clock-
radio/train/something/somebody/bombings/
accidents/power from poem
to poem/crowding/uncontrolled/
wanting organiz/going off all
over the building/morning/the
old top-40 song/projecting
beyond the sil/pnymous/i/am
eager to join y

till morning/and math/the moment/
when the job/the transcended/
when it's definite,law a trail/back/
to the realm/of t

i make m



ppened/
n/this
AND

Jan Clausen

Clausen's poetry has also been anthologized in *Amazon Poetry: An Anthology* (Out and Out Books, 1975) and *Cameos: New Small Press Women Poets* (Crossing Press, 1978). She has also published reviews of poetry and prose in numerous feminist periodicals. In 1976 she helped found *Conditions*, a magazine of women's writing which emphasizes work by lesbians.

Two years ago, to the delight of those lesbians who shy away from reading poetry (and they are a majority, Jan says), the poet published *Mother, Sister, Daughter, Lover*, a collection of short stories (Crossing Press). Jan is currently working on a novel whose main character is a lesbian non-biological parent, "but I'm taking a break from working on it right now," she explains, "so I don't want to talk about it . . . for superstitious reasons."

Jan has recently completed an essay entitled, "A Movement of Poets: Thoughts on Poetry and Feminism, 1970-81 and Beyond." She discusses some of the ideas contained in that article in the following excerpts from an interview done before her recent reading at Glad Day Book Store in Boston.

Jil: What about writing gives you the most pleasure?

Jan: I enjoy beginning things the most. There's a certain moment of excitement in visualizing how

powerful grip on us — especially writers —

Jan: Yes, it is very powerful and I'm very concerned with it — not just in my own writing but in terms of the atmosphere in which feminist writing can grow and thrive. I'm concerned with finding a balance between understanding the political impact of our work and not giving in to the temptation to write safely; to avoid exploring things that may be controversial or risky out of that same desire to be correct. My talks with other feminist writers have left me feeling this is an important consideration for a lot of us.

Jil: What does it mean to you to be a writer in the context of a political movement?

Jan: Sometimes I feel we feminists and lesbians expect more out of literature than we do out of life. Our lives are so imperfect, so confusing, so fucked up in certain ways that we want a poem or a story to create a new world that we haven't been able to create in reality —

Jil: —Or make sense of this one?

Jan: Writing can make sense of a mixed-up reality, but it can't stand in for the actual political work, the organizing, actually changing the conditions we live under. Changing consciousness and changing structures/material things must go together.

But sometimes I have felt as a writer I'm being asked to do it all

ingly enough that that will make the change. There are two dangers about this idea. One is that it might prevent us from going out to do the organizing we need to do. The other is that writing may lose some of its freedom, because you're sitting down to write with the pre-determined idea of what you're going to produce.

Jil: What is feminist writing?

Jan: It is writing that a feminist does. . . . What is a feminist? Well, Betty Friedan says she is a feminist; she's no feminist to me. I feel the same about other writers I see as cashing in on feminism commercially, popularizing it in the mass market. . . .

Your question disturbs me, but it is an interesting one. Suppose that I write a poem that has nothing to do with women as women at all. Suppose I write about being in the forest and looking at trees, or about some article that I read in the newspaper that deals with a man somewhere in South America. A definition of feminist writing that says that is not a feminist poem has something wrong with it. But there is an assumption about feminist writing that it will treat certain subject matter: women. This has gotten a lot fuzzier for me lately. **Jil:** Maybe it's not the subject matter but the treatment that counts. Do you consider a woman a feminist if she writes with no

continued on page 11

HUMAN SERVICES PERSONNEL

A variety of full and part-time positions are available at our facility for the developmentally disabled assisting our clients and helping them develop daily living skills.

- **NEW HIGHER PAY SCALE**
Starting Salary: \$11,628
- **No Prior Mental Retardation Experience Required**
Extensive on-going training and supervision provided.
- **Promotional Opportunities**
- **Excellent Benefits Package**
- **Convenient Location**
20 minutes from Boston.

For further information or to arrange an interview, please contact our Recruitment Office at (617) 894-3600, or write to us at the Walter E. Fernald State School, 200 Trapelo Road, Waltham, Massachusetts 02154.

WALTER E. FERNALD
State School

We are an equal opportunity employer M/F/H/C

FENWAY COMMUNITY HEALTH CENTER



16 Haviland St. Boston MA 02115 267-7573

Mon. Thurs. 9am-9pm Friday 9am-5pm
Wed. 6:30-8pm Walk-in VD Testing/Treatment
Tues. 6:30-9pm Women's Health Night

**NOW OPEN
SATURDAYS**

- General medical care — from hepatitis to strep throat
- Full laboratory services
- Specialty care including minor surgery, gynecology, podiatry, nutrition, alcohol/drug counseling
- Pediatric care for the children of lesbians/gay men
- Geriatric care for older gay men and lesbians
- Gay/lesbian physicians (Board certified/eligible in surgery, family practice, internal medicine, infectious diseases), nurse practitioners, registered nurses, physician assistants, clinical lab technicians, medical assistants, receptionists, administration
- Referrals to gay/lesbian sympathetic specialists

COMPLETELY RENOVATED FACILITIES

- Barrier-free
- 24 Hour Physician On-Call Service
- Patients needing to be hospitalized are admitted to the Beth Israel Hospital
- Nationally recognized specialists in the diagnosis/treatment of sexually transmitted diseases

10 YEARS SERVING THE GAY/LESBIAN COMMUNITY

ALLEGRA PRODUCTIONS & STUDIO RED TOP present
ALIVE!

and

JOANNE BRACKEEN DUO

Tues & Wed, April 13 & 14

Shows at 9 pm & 11 pm, **\$6.50** per show

at **Storyville, 645 Beacon St, Kenmore Square, Boston**

Wheelies welcome; 13 stairs, assistance provided, but rest rooms not accessible

ADVANCE TICKETS AVAILABLE AFTER APRIL 5
AT THE FOLLOWING LOCATIONS IN

BOSTON:

ConcertCharge, 426-8181
Hub Tickets, 242 Tremont St,
426-8340
Glad Day Bookshop, 22 Bromfield St,
542-0144
Storyville, 645 Beacon St, 266-0860

CAMBRIDGE:

Red Book, 136 River St, 491-6930
River St Emporium (formerly Women's
Emporium), 53 River St, 661-2059
Out of Town Tickets, Harvard Square,
492-1900

"Jazz Women in Concert" funded in part by Mass. Council on Arts & Humanities

SALE APRIL 3 & 4



20% OFF
EVERYTHING IN THE STORE

BOOKS RECORDS JOURNALS NON-SEXIST CHILDREN'S BOOKS FEMINIST PRESSES TSHIRTS • CARDS

New Words
A WOMEN'S BOOKSTORE

186 HAMPSHIRE STREET INMAN SQ.
CAMBRIDGE, MA 02139 (617) 876-9310

In the Basement of New Words

SATURDAY
women's
craft
market
open 11-5
★
APRIL 3

OPEN 10 • 6
TUES., WEDS.,
FRI., SAT.
10 • 9 THURS.
12 • 6 SUN.
CLOSED MON.

Aging in America, Creating Commu



By Judy Stern

There are more people over 65 who are gay than the total number of older people in nursing homes: while 5% of the elderly are in nursing homes, estimates are that twice that percentage of the general population is gay. In the New York City metropolitan area alone, 10% of the area's elderly population translates into 95,000 elderly lesbians and gays who are largely unrecognized, even by younger gay generations.

In 1978, New York City's Senior Action In A Gay Environment (SAGE) became the first organization in the U.S. designed to serve the special needs of older lesbians and gay men. Four years later, with a paid staff of three and a volunteer force of 200, SAGE serves 250 older lesbians and gay men in the New York community. SAGE offers direct services, weekly workshops and social activities. Direct services include bereavement support and "friendly visiting," where a volunteer is matched with an older person in need who she or he visits, calls, and takes shopping or to gay religious services and other events. SAGE literature relates the success stories of older people who were isolated and depressed, whose lives were transformed after establishing an ongoing link with a SAGE volunteer. Weekly workshops on writing and crafts, a film discussion group, a theater project and rap groups for women and men draw others who are looking for more outgoing activities in supportive gay surroundings. Monthly socials and other special events attract an even larger attendance.

While in New York in January, I arranged to visit SAGE's office in Greenwich Village and interview Ken Dawson, the agency's executive director. At Ken's invitation, I also spent a Saturday afternoon at SAGE's January social, held in the social hall at Madison Avenue Baptist Church. Imagine the scene: one hundred people, most in their late forties to seventies, talking, dancing to live music ("Smoke Gets In Your Eyes"), and eating brunch (bagels, tuna fish, and bloody marys). Women dance with women, men with men, and men with women. You can find people whose true-to-life stories outdo fiction: the friend I brought with me talked with a woman who had been a nun for many years, whose lover of three years is an ex-stripper (who began her act by appearing on stage dressed as a man. Said the former nun, "While I was in the convent praying for her soul, she was out there having a good time."). There is an atmosphere of warmth, gayness (in all meanings of the word), energy; and a genuine feeling of community.

At the social I talked with Gerry Faier, a SAGE member now on the Board of Directors, and Bernie Wiland, who was there that afternoon with his friend Ralph. The following excerpts are taken from my interview with Ken Dawson and from these two conversations.

Ken Dawson, Executive Director

Judy: What do you think the biggest needs are among the older people you see here?

Ken: I think it's community, a sense of community. That seems to be the motivating force for most of the people coming to us. And there are maybe ten or fifteen percent who need services that they're not already getting in one form or another. For some it's as up front as wanting to have a lover, and this is the place to find one, and that's cool. But for a lot it's just a place to meet other people or even just a place for people who have a group of friends and want to be able to be together in a gay atmosphere. There are friendship groups of eight or ten people who existed prior to SAGE who come as a group to the socials. And they sit together, but they want to be in a place where everyone else is gay and they can dance together.

JS: Do you think the issues older lesbians and gays have to contend with are any different from the issues of their straight counterparts?

KD: I think in lots of ways they're very similar. All the issues that older people have to deal with in terms of the oppression against them in our culture — that oppression certainly operates for gay people too. And then it gets compounded for gay older people — at least, let's say for gay people who have not been part of any sort of consciously constructed gay community.

A lot of people who are part of SAGE are people who for all or part of their lives had intimate relationships with someone of their own sex. And yet many of them were not in any way part of a gay community, no matter how underground that might have been. Some of them do not even think of themselves as gay.

I was visiting a woman a couple of weeks ago who's in her eighties, and who talked about living with her friend for 39 years until the woman died, and it was obviously the most important, most intimate relationship of her life. And yet she does not refer to her as her lover, and doesn't think of herself as a lesbian.

What may have happened for a lot of [the people in SAGE] is that they had this one intimate relationship, which in many ways led them to isolate themselves from other relationships. They were not able to be out to their family, or to their friends, or to business people or neighbors or whoever, so that their life really centered on this one person. And when that one person died — which is what happened for a number of the people in SAGE — then they truly are alone. Because they have years and years of estrangement from everyone else.

Now, that's certainly not the case with everybody. For people who see themselves as gay and are actively constructing a gay network, in some ways there's an advantage to it. There's no illusion that you have three children and they're all immediately going to take care of you when you reach 65. So for people who *know* that there's no one who's sort of automatically going to take care of them, there's a way in which we construct networks that *will*, where we'll be taking care of each other. I think that tends to be more in the future than for people who are already old.

JS: Do you think that's just a generational thing?

KD: I think to a large extent it is. Because of the difference in consciousness around being gay fifty years ago as opposed to ten years ago.

JS: Do those people who you were talking about — say, a woman who has been living with another woman for forty years, and her friend dies — will she then come to SAGE, will she at that point say that this is an organization that I can connect with and that is talking about me?

KD: That's really our hope. One of the most difficult things for us is how to reach those people. They don't read GCN . . . and so there isn't that way through the gay community. For the most part they're not out to their social worker from whatever agency might be taking care of them. So that even if the social worker were sensitive and knew about SAGE — given those two big ifs — no one has told the social worker that this person is gay. So we don't get to them that way.

The one way we've managed to reach a fair number of people is in the times we've gotten publicity in the regular media. We were on the Phil Donahue show about a year ago, and got a huge number of inquiries from all over the country. Some of them were so moving. There were people saying, "I never knew there was anyone like me. I'm 65, I've been living with my lover. . . " — they were really touching. And it gets re-run on various local stations every once in awhile, and we always get letters coming in. So — outreach is really the major problem for us.

JS: How do you try to publicize SAGE?

KD: We try to work in those three ways. One is through the gay media for people who are reading it or have a friend who reads it. And that's a lot of what happens: one person knows about us and through word of mouth it just spreads through the friendship circle that that person is part of. Another is that occasionally we get referrals from the social workers, the nursing home people and so on. We're listed in the standard handbook of social services in New York City. But then the third is trying to figure out ways to interest the straight media. I know that there was an article written about us by someone at *The New York Times* that was killed. If you know anything about the homophobia at *The New York Times*, this was just one more example.

A couple of things about SAGE that I like a lot. One is that there is a good mixture of ages. SAGE was an organization founded by younger and middle-aged professional people for older people. And increasingly the leadership of the organization and the people who are doing the volunteering — all the ages are mixing more and more, which I see as a goal. And another thing, despite the fact that [at the social] the women all sat on one side of the room and the men on the other (laughter), that definitely in terms of the Board and in terms of most of the committees, there's a very good mix of women and men, and a good sense of working together and working through problems that come up.

JS: I noticed that there were very few people of color at the social. I don't know if the needs of older third world lesbians and gay men are being taken care of in some other way, or if they are just not coming to SAGE activities. My guess would be the latter.

KD: That's something we've been aware of. There are very few third world people involved in SAGE, both in terms of volunteers and older people. I think it would be really interesting to think about how much of that is just lack of effort and thoughtfulness in the present time about how to reach out to people and how much of it is part of a history that we probably don't know too much about. Were there whole separate Black and Hispanic communities of gay people? I know certainly that there were all-Black bars and baths and things like that in Harlem. So there may very well be networks of older third world people somewhere out there that have a lot of history. We haven't tapped one of them, so we haven't tapped any of them. And while we haven't done a very good job of reaching out across racial lines, there is a good mixture here in terms of class.

JS: Tell me a little about SAGE's history.

KD: The part of the history that is important now is that SAGE was begun mainly by professionals. It was not originally an activist, grassroots type of organization — it was founded by people who had been involved in health care and in social services of various kinds. That's been a tremendous plus for us — it's allowed us to get money, and it's given us more legitimacy both with regular social service agencies and in the more established gay community.

I think that's one piece. Then I think there is another part of the story, which is how to maintain that professionalism, with all its advantages, and at the same time build an organization that becomes more and more a self-help and — to use the word very cautiously — political organization.

JS: How does SAGE relate to the rest of the gay community in New York? Do they support you, do you work with them?

KD: To the extent that we've asked for it, I think there is a lot of support. I think something that works in our favor both in terms of the straight community and the gay community is that this is a very safe issue, and people get a lot less nervous about it than if it were gay youth that was the focus. So I think that to some extent if someone wants to help or give money to a gay organization, whether they are gay or straight, we're one of the more likely recipients.

JS: SAGE has United Way funding, is that right?

KD: I think again it has to do with this very professional quality with which the organization was started, and the people who were doctors and gerontologists and knew how to write grants and their own organizations were already receiving United Way money. We don't receive it, of course, as a member — I'm sure we would never be allowed to be a member — but we've received grants for two years in the special allocations category that they have.

JS: Is SAGE feeling the effects of the Reagan budget cuts and the New Right mentality?

KD: Yes. The one possibly good effect will be in politicizing the gay community to the information that we really have to support our own. But other than that, it certainly makes it harder. Even though we have received that grant and a grant from a foundation, the competition is going to be much more severe. We have not in the past applied for public funds, but obviously it's less likely that we would get them if we did apply.

JS: Are there any other groups around this country or in other countries doing similar kind of work as SAGE?

KD: Not that we know of. There are people thinking about the issue, and there was a conference of lesbian and gay gerontologists in California, but there's no other group that's really offering services. We get inquiries fairly often — there are two groups now, one in Washington, D.C. and one in Philadelphia, who contacted us in the last couple of weeks. I think that a goal we have is to try and be helpful to people who are starting new groups, but we don't really have an established way to do that now.

JS: You're still new to SAGE — you've been here since November. How do you like it so far?

KD: I think the best thing has been the people involved. I'm realizing that it's a part of my life — just in terms of older people, let alone old gay people — that I've really not had much to do with. Growing up I was not close to older people and my social life never involved people who were much older than I, and professionally I was always working with children. So it's opening up something that's real interesting to me and very provocative in lots of ways.

And then there's the issue of trying to move the focus from a social service agency to a more activist and more self-help group. I said that very clearly when I was interviewed for the job, that that's what I saw as a goal for SAGE. And I think that for the most part people agreed to that and did want to see that happen. I think it will be an issue of how to do both: how to maintain the type of stability and legitimacy that comes with all the professionalism, while at the same time having older people more and more empowered to take charge of their lives and of this organization.

JS: What kinds of ideas do you have for things you want to do to reach that goal?

KD: I think part of it will be making links with non-gay organizations run by and for older people — and I've started doing that already. And part of it will be working in terms of workshops with people — bringing together older and younger gay people and more and more saying that the issue is aging. The issue is not being old: the issue is aging. And it's an issue that concerns all of us. I don't think that we're ready yet to define the issue that way, just in terms of stability and some of the things that need to happen first, but some day I want to be able to do that.

It would be wonderful to be doing things between really older gay people and much younger people, like teenage, young twenties. And I also just sort of think that there's an opportunity to have older gay people seen as elders, seen as people with experience and wisdom. And if they can first claim that identity for themselves and then act on that towards any number of groups, then outreach — whether it's to third world people or gay people or to whoever it might be — given that status and that sense of pride, might really be possible.

JS: Is there anything in particular you would like to get across to people about the work SAGE is doing here?

KD: I guess one thing would be to try and convey some sense of the liveliness of this issue and that it could mistakenly be seen as the sort of charitable venture of taking care of these poor old people. And it's not that at all. And I think anyone who has become involved with SAGE who is in contact with the older people in any way finds it very rewarding in a personal way. They're learning things not only about their history and their community, but also about themselves. It's helping people to think through what it means for them to be gay in relation to

nity Among Lesbians and Gay Men

people who are part of their past, but also what it means to be growing older in this moment. "I am now 35. Next year I will be 36. What does that mean?"

I don't know — I was going to say that it may be particularly important for gay men. It's differently important for men and for women, I guess. In that there seems to be in the gay male community such an emphasis on youthful attractiveness and this whole 'body beautiful' image. If that's held on to, then there's such a dichotomy: you're either in the good category or you're over the hill in the bad category. That's obviously a tremendously self-destructive way to view the world, because sooner or later you're going to move over into the second category. And to try and overcome that and see it as a process that we're all involved in just at different points. And that there's every right to feel pride and confidence and forwardlookingness at every point along that line. And to have a sense of how people of various ages can just keep contributing things to each other across all divisions is exciting, and is at essence what SAGE is about.

Gerry Faier, Board of Directors

Judy: How did you find out about SAGE?

Gerry: As an older woman, someone approached me at Gay Women's Alternative and told me about SAGE, and said if you're not interested at least look into the workshops that they have. And I was always interested in doing something about my writing so I joined the writers' workshop — this was for older people, 50 and up, and there were seven in the workshop. As a result of about a year in the writers' workshop, we put out a very successful, informative book, *SAGE Writings*, which sold across the country in all the gay hookshops, gay organizations. There were 1500 or so that were paid for by the Teachers' and Writers' Collaborative in New York. I think there are only ten more copies in existence now.

JS: What do you think SAGE offers personally to the men and women who are involved?

GF: What SAGE offers me personally . . . I'm 73. Two years ago I began to write. I thought I was a writer all my life but I never wrote a goddamn thing. It was my fantasy. Even as a child, people said, "What do you do?" "I'm a writer." But I never wrote things down, I wrote in my head. Two years ago in the writers' group, we sat down and I began to write. I have a novel in progress — I have 100 pages of it. I've written reams and reams of poetry which, personally, I don't consider good enough to publish, but for me, it's fine. It's *fine*. It's important. And it's good for me. I mean if I read something today that I wrote last year and can still read it without saying I'm shit, I know it's good enough. So for me, it's given me a whole new family. I have a daughter, and I have a son. My son lives up in Woodstock, New York and my daughter just recently moved to New Jersey from the Queens area. My relationship with my daughter is a very tenuous relationship. I consider our relationship now to be a polite, refined, casual friendship.

JS: Does she know you're gay?

GF: My children have known ever since I was 39. I have grown grandchildren — they want to know what else is new. I have two lovely granddaughters, 25 and 28, and a grandson, 30. The 25-year-old has two little girls, so I'm a great-grandmother. And my grandchildren know I'm gay — my great-grandchildren don't know yet. If I ever get that story written, they'll learn about it posthumously. As far as my family setting is concerned, it doesn't bother me, it doesn't stop me, I couldn't care less what anybody's opinion is — this is my life.

I'm going to Israel in March with my brother who lives in Burlington, Vermont, who is going on a tour with his synagogue. And about two months ago he asked me to join him as a couple — his wife died two years ago — on the condition that we share the same room. He said, "Well, you're my sister, ain'tcha?" I said, "That's right, I remember when you wet the bed." We started to talk on the phone, and I told him, on the phone. I said, "Phil, I'm going to tell you something. I may not stick with the group throughout all their wanderings. I might want to find people that I would like to be with a little bit now and then." He said, "Like what?" I said, "Well, you know, Phil, I don't know if you know it, but I've been gay since the age of 39. How does that grab you?" And I said it with a smile. And he said, "I've loved you since the age of 39 till now. It's all right. It doesn't make any difference to me. However you want to live your life, if it makes you happy, it makes me happy." This is from a fellow who lives out in the boondocks, and he's semi-orthodox, Jewish.

And when I hung up, I hung up with a smile, and I realized I told him that from strength, not weakness. I wasn't cornered, or embarrassed into telling him. I just made a statement. And that's how I've begun to feel. I don't owe anybody anything, I did everything I was supposed to do, right? I had a job, paid my taxes, had children, had grandchildren, had great-grandchildren, I buried a husband, buried a lover. I've done my share. And SAGE was the answer for me because it has taken the place, for me, instead of sitting home and bemoaning the fact that my daughter doesn't call, and my son doesn't call, and they don't invite me up here or there for Christmas or Thanksgiving — and in a way I'm glad because if they invited me, I'm busy, I've got too many things to do.

So that's all, darling, and if there's anything you want to know about SAGE, I wouldn't be at all surprised that there is a great need for SAGE in every city. Because, look, we're all aging. And when you're in your twenties, your thirties, it doesn't seem important. But when you hit your forties, your fifties, and your sixties, you begin to feel a little isolated from the friends of your youth. Every once in a while somebody dies, somebody moves away, somebody stops talking to you for one reason or another, and you find yourself isolated no matter at what age. I think SAGE is one of the most consistently supportive organizations in existence today.

Bernie Wiland, SAGE social guest

Judy: Do you think it's any different being gay and growing older than being straight and growing older?

Bernie: No, I don't think so. It depends on your lifestyle. If you don't have a bobby of any sort and you don't meet people easily . . . I don't have many friends who are straight people, but they're just as miserable as I am, when we do have our misery. We complain about the same sort of things: afraid to go certain places, like we can't go to Harlem anymore. I don't feel that the world is getting any worse, it's just that there's more people: there's more good people and there's more bad people. And I don't feel that there were any particular good old days. Everything is great when you're young, because you've got the energy to go out and do all of these things. I've been talking about age with a lot of people around my age —

JS: How old are you?

BW: I'm 60. So there are little things that would come up about aches and pains and all that sort of thing, apprehension. And I said, "This isn't me. Because I've never been apprehensive about anything, and I would just go out and do my thing. But here this past year or so, I think twice about going out at night — not that I'm afraid of death; no, I'm not afraid of death if I would go in one piece. And I'm not afraid of being attacked. I don't have any negative thoughts about that sort of thing.

I work part-time — I'm retired — I retired from the Merchant Marines about 11 years ago. And I've been all over the world. And about 11 years ago I was in Vietnam. And that's when I became rather alarmed, right there during that war. It got home to me that I thought I would never see New York again. I had been in the Second World War — I was young, about 19 or 20 — and there I was in the bow of the ship, passing the bombs to the man on deck that he would pass along to the others, right down the line to the guns. And it didn't phase me. I didn't think anything of it. And bombs were dropping all around me and ships were sinking; and I didn't think that I would ever die. But here lately I find that most of my friends are gone — dead.

JS: People your own age?

BW: Yes, the majority of them. There are a few that are in nursing homes . . . This is a great organization, SAGE is. It is the best sort of gathering that an older person can attend, to be with his peers, his contemporaries. And it's a chore, because I haven't been in over a year, and I haven't been going out at all, I've been staying home. And so would you believe that I was sort of nervous about coming down. But once you get here, it really is fine, it really is lovely to watch people dance. And I'm not terribly gregarious — although I've never lacked friends, I'm certainly not shy. But I prefer to be with one person most of the time. And I've been with him for about 32 years. We're not living together now — we've been living apart for about the last twelve years.

JS: It's wonderful to have a friendship that lasts that long.

BW: Yes, and it's rather heartwarming too, because he is such a good friend. No matter what hour it is I'll call him up and I'll tell him I feel a little lonely, or I don't know what to do with myself, and he'll come down no matter what time it is, he's that good. He's such a good friend. And I think I've been luckier than most because I do have such a good friend.

JS: How long have you lived in New York?

BW: I left home when I was about 19, from Detroit. And I went out to the west coast, and I shipped out from there. Then I came to New York in 1947. I found a place to live in the Village, and I've lived in the Village since '47. But I've been sailing out of New York since that time, until 1971. Then when I retired I found a part-time job at Macy's Department Store.

JS: Did you know you were gay when you moved from Detroit to New York?

BW: Oh, yes. I think — well, my *family* told me.

JS: Really?

BW: Yes — my sister told my mother when I was four years old that I was gay.

JS: How did she know?

BW: Well, she left Detroit and she went to New York and she was in the theater. And, naturally, show people are quite blase, they learn things a lot faster than the average person does. So when she came to Detroit on a visit one time when I was four years old, she looked at me and she said, "Mummy, I think you've got a pansy there." And my mother didn't even know what she was *talking* about (laughter). And as I grew up, they gave me dolls for Christmas. I have seven sisters and five brothers in the family I grew up in. And they gave me dolls and, being the youngest hoy, I wasn't old enough to play with the hoys, so my sisters raised me. And so I played house and I learned how to cook along with them, and I had all this girl-talk for most of my life as I was growing up.

And so I have never regretted it, never. I can say I've had three lovers — Ralph was the first, though there were two others. But I've maintained relations with Ralph for 32 years — the second one I met in 1960, and the third was in 1965. And it was the hot-blooded love, and wanting to be with, exchanging gifts, all that sort of thing. So I don't regret it. I think that I've had a full life — having gone in the Merchant Marines and having seen a lot of the world. And I live in the Village — I love it there. I don't regret, not one minute have I regretted being gay, not one minute.



The Other Side of the Wall

The pressure to silence and eliminate lesbians and gay men increases daily. Many of us have already been snatched from society and hidden behind bars. Those of us who have the privilege of mobility are responsible for creating avenues of communication with our brothers and sisters in captivity. Prisoners need support as well as a place to articulate their struggle and share information about how the "law" is carried out. Prisoners' experiences vary widely, depending on the branch (local, state, federal, "mental"), security level, state, "crime," and individual person. Prisoners' oppression reflects both the struggle of lesbians and gay men everywhere, and special problems that stem directly from the prison system itself. In addition to this monthly column by and for prisoners, GCN runs a prisoner section on the last page of every other issue.

Name Withheld

The phone startled me out of sleep. I lay in the hotel room and let it ring. I counted. One . . . two . . . three . . . fourteen. Finally, someone picked it up. Suddenly, I knew who was on the other end . . . the police! My heart began to thud, then race, thundering.

I dove from the bed and snatched for my pants. Just as I slid my legs into the jeans, I saw the door open. Without my shirt, I stumbled out the door.

Rifles. It seemed every rifle made was aimed at my head. It was so terrifying I couldn't even see the men behind them. Squad

cars had formed a blockade.

I felt myself shoved from behind as I tried to hold my pants up. I went stumbling forward, feeling abused. "Please!" I screamed, "get my shirt!"

With a rifle in my back, I was shoved to a squad car, then doubled over and thrown in.

Later someone threw me my shirt. My hands were cuffed behind my back and I couldn't put it on. The cop watched me devouringly in his rear-view mirror as he waited for orders.

Later that morning, my mother was brought to me at the holding cell. She almost sank to the floor crying at the sight of me. Silently, I cried. I wanted her to hold me. I was 15. My mother's baby. For the first time in my life, I couldn't get to her. Silently, we looked at each other helplessly and cried. Then they took her away . . . she was all I had left and they took her away.

Everything was blurry on the way to the jail. I was dead inside. Once I got to the women's floor, I was escorted to a large room. Plaster was chipping out of the

graffiti filled walls. What seemed to be chicken cages lined one wall. It was chicken wire, held in cage form by 2x4's. It was 7 ft. x 4 ft. and contained one hospital bed, warped . . . one corroded bucket. I was locked in there for 6 months only being let out to bathe whenever someone had the time. I was kept alone.

The only faces I saw were those that peered in at me from the far end of the cage room. They stared curiously, hauntingly until the noise of keys would run them away. I sat and stared back.

I felt alone and frightened. When no one was around I talked to my invisible mother and cried. I felt more like a child than I ever had. She was my only comfort. My tears at long last would rock me to sleep.

In sleep, I had terrifying nightmares. I'd wake up crying, afraid to move, in alien surroundings. The building echoed. The lump in my throat wouldn't go down. My eyes stared straight above . . . petrified to turn them in any other direction. My mind screamed for mama. But I knew she couldn't

hear.

In court, all the charges pending against me were dropped. Murder . . . armed robbery . . . auto theft . . . possession of firearms. I didn't even know how to drive a car or shoot a rifle.

I was held for extradition to another state. There I had to face two more murder charges. For a year and a half I fought the transfer. In the end, I lost.

On January 9, 1979, at age 17, I was sentenced to life plus 10 to 40 years for being on the scene of two murders . . . those of my step-grandmother and my half-sister.

I no longer had the energy to feel pain. I strode out of the courthouse in handcuffs with my head held high. My life had been taken from me, but I had no tears. The most painful thing was to see my mother collapse in tears, reaching for me. I felt frigid. I knew if I moved, I'd display some emotion.

Two days later, I was in prison. I've been here ever since. It still feels strange and painful not to have a life of my own. I grew up in jail and here without a life. Perhaps not. I still feel like an

abandoned, confused child. But somehow, the child, the pain never shows. I've had no choice but to lock them inside — in a prison like the one I'm in.

While I was in jail I developed a hope of working with juveniles. I felt I could identify with the majority of troubled juveniles. I had been through divorces, step-fathers, drunks who beat my mother and many other things, and now this. I had been a heavy drug-user, I had been to juvenile twice before this for petty things. I felt I could help others through my experiences. I felt I could give love and understanding. I felt I could be their friend. The judge who sentenced me took the dream, the hope, away. It would be thirty years before I'd be eligible for parole.

It was confusing to know the good that lived within me and to be punished for something so harshly . . . something that I couldn't help.

I didn't want anything but a chance. Just one. Everytime I've seen a repeater come back into prison two to five times for the same crime, I've thought about the one chance my insides have pleaded for for the last five years.

The one thing I'm glad that came of this nightmare is that my younger brother and sister have learned and experienced with me. Both are on the road to making something of themselves. I can't share it with them, but I'm so very proud of them. When I think of them, I'm not sorry I'm here. I only wish I could help others, too.

Maybe, with a miracle, I'll be able to . . . one day . . .

GARY BUSECK and STEPHEN ANSOLABEHRE ATTORNEYS

landlord/lease problems	income tax
wills/probate	criminal & civil trials
real estate transactions	injury claims
relationship contracts	partnerships/corporations

FREE INITIAL CONSULTATION

426-9244

2 Park Square, Boston, MA 02116

David Bellville and Associates

Career Counseling
Assertiveness Training
Therapy For Individuals,
Couples, Groups

Copley Sq. (617) 739-7803

Lesbians in Long-Term Relations (3 Years Plus)

Are you and your lover one of the few remaining couples in your social circle?

Do you have no one to complain to but each other?

Are you struggling to be a couple and at the same time, not to be a couple?

Does loving get lost between the laundry and the library?

Is the "honeymoon" over?

Consider **'Surviving the First Fifty Years Together'**, a couples group facilitated by Priscilla Hoffnung, Ph.D., Licensed Psychologist, and Nancy Snyder, M.S.

Copley Square Office

For info call 536-1288

"BOSTON'S OTHER VOICE"

Sundays, 10:30 - 11 p.m.

Boston's leader in music and information brings you

Discussions, Issues, Experiences,
Current Events, Arts and Interviews,
for and about Gay Men and Lesbians
Host — Dennis Iadarola from
Mass Bay Counseling Associates

WROR responds to your needs.

*If you would like to participate,
call 965-1311.*

WROR
98½FM

"Id Rather Be In Boston."

A Thousand Little Bubbles To Massage YOU



100% Portable
Hot Spa/Jacuzzi
Indoor - Outdoor
call (617) 482-3959
Mastercard & Visa

BE OUR GUEST FOR A MONTH



Easy walk to Pru. and other stores. W.W. carpet, A/C, fully appliances, closed circuit security systems, laundry facilities in building.
ONE BEDROOM \$495.
TWO BEDROOM \$650.
Heat Included, No Fee

CALL:

**INDEPENDENT
MANAGERS
INCORPORATED
267-6114**



SOLAR IN THE CITY

ELEGANT APTS. in PASSIVE SOLAR DESIGN with CENTRAL SUN-LIT PLANT FILLED ATRIUM.

• SEVERAL w/WEATHERIZED GLASS PATIO/SUN SPACE/CENTRAL FENWAY/BACK BAY LOCATION — EASY WALK to PRU and OTHER STORES.

• FULL APPLIANCE, EAT-IN KITCHEN OVERLOOKING ATRIUM

• EXPOSED BRICK WALLS

• EARTHTONE TILE and CARPETING

• CLOSE CIRCUIT TV SECURITY SYSTEM

• LAUNDRY FACILITY in BUILDING

1 and 3 BR. Duplex

FROM \$525.-\$950.

BE OUR GUEST

FOR A MONTH

CALL: INDEPENDENT

MANAGERS, INCORPORATED

267-6114

Jan Clausen

continued from page 7

concern about her lingering sexist or racist or homophobic assumptions, or classist or anti-Jewish or whatever other assumptions?

Jan: Probably not, since I see a logical connection between feminism and examining other forms of oppression that may not specifically be defined as having to do with women. In practice, I don't see how you can deeply examine women's situation and not examine those things.

Jil: Would you talk about the relationship between poetry and fiction?

Jan: I started writing poetry because it seemed less intimidating to me than fiction. I think it is true that a lot of women are intimidated by reading poetry and by writing fiction. Writing poetry is less of an investment of time. Writing fiction has been a comparatively new development for me. Ultimately I don't know how the two forms will find their places in my own writing, but I feel that the feminist movement has mirrored this development: poets were "it" at the beginning of the movement and there has been comparatively little fiction written — especially by lesbians. As a result, there is a real thirst for lesbian fiction.

Now, a lot more lesbian fiction is appearing. One unfortunate

result of this is that poetry is beginning to be undervalued. A number of feminist publications and presses have adopted policies that are slighting to poetry. *Quest* recently announced it wouldn't publish any poetry. It isn't mainly a creative writing journal, but it used to publish *some* poetry. *Common Lives/Lesbian Lives* sent out a statement which, after it listed all the different categories of what they want submitted, discourage poetry submissions — after encouraging every other form under the sun. *Maenad* has adopted this policy, too. I'm not blaming any particular journal, but it is clearly now the tendency to look at poetry as a superfluous commodity.

The more obscure or self-published (as I am) poets go to the book store and push their work and hear, "Oh, there's so much feminist poetry." It's as if they are saying, "We have our feminist poets already; what are you doing here?"

This is a dangerous attitude. It's like killing the goose that laid the golden egg. We have produced this amazing body of poetry, but it won't thrive on contempt and neglect. It has to be valued for its own sake, not just as something that can be read in the cracks of other events.

Jil: If poetry is losing some of its

appeal to feminist readers, this puts us in danger of losing the voices of women writers without the financial resources to write fiction, which requires longer stretches of uninterrupted time.

Jan: Definitely. What's happened is that feminist and lesbian movements have created a space where writers have more room, more money — although not a lot. These economic factors are contributing to what's enabling more feminists to write fiction now. This is dangerous because writing poetry is a way a lot of women started writing who thought they couldn't. In the past it was easier to publish poetry — certainly to self-publish it.

Jil: Why is reading poetry intimidating to so many women?

Jan: It's an attitude that's learned in school. In 19th century England, one reason why women were allowed to write fiction was that the novel was a relatively new form, it didn't have the prestige of poetry. That attitude is still changing over in the high school English class, where kids are taught that a poem is something that is going to be rhymed, it is going to be hard to understand, it is going to be about beauty and truth and a lot of high-sounding ideals. Whereas fiction is a story you can get into, identify with the characters.

Jil: Why then, if poetry is seen as such a "high art form," would women find it less intimidating to create than other forms of fiction?

Jan: Because there is also an American popular tradition that sees poetry as a direct expression of one's self. Whereas fiction is thought of as a made-up story, more contrived. . . . And that felt scary and intimidating to me initially. Whereas as a teenager, if I wanted to write a poem I could just say, "I'm miserable today" — which is, I'm convinced, the initial impulse for a lot of poetry."

In the feminist movement, I think writing a poem has meant just that: spontaneous expression. Of course this isn't a necessary characteristic of poetry; you can write a poem with a persona who may be as fictional as any character in any story.

Jil: So you are saying that many of the women who produced poems in the '70s may have been somewhat intimidated by the task of inventing characters very different from themselves and felt more comfortable writing about their own feelings and experiences. Do you get a sense from talking with women writers that feminist writing as a body is more autobiographical than other writing?

Jan: Certainly it has been a trend

— and even a value — of feminist writing and the feminist movement that we speak directly from our own experience — because we need to have the testimony of that experience which has not been recorded, because women's experience has not been valued, because all kinds of ethnic, racial and class experiences have not been valued. . . .

But there is some confusion. In some of the critiquing done of feminist literature, I've noticed an assumption that any time the word "I" occurs that must literally be the exact experience of the writer as she had it. But anything that gets written down becomes fiction, even if it is an attempt to record exactly what happened, because it is being viewed in a certain way. So the question of how autobiographical most feminist writing is compared to any other kind of writing is a delicate one.

I hope to see feminist writing moving away from that as an assumption so that women can write as directly autobiographically as they please or make things up, imagine others' experiences — **Jil:** — which for the writer may entail the risk of exposing whatever harmful assumptions she is still making — about people from another class or culture —

Discover the Look of Spring and Save at your nearest CASUAL MALE

Sale Starts Monday

Levi's

Knit Shirts

Short-sleeve, stripes
Sizes S-XL

\$7⁹⁹

Regularly \$15-\$18

BRITTANIA®

Western Denim Jeans \$9⁹⁹

13³/₄ oz. stone washed or
stretch denim jeans.
Sizes 30-40

Regularly \$30-\$38

FAMOUS BRANDS
Belted Poplin
Casual Slacks

Poly-cotton. Sizes 29-38

\$12⁹⁹

Regularly \$22-\$28

Our Version of
the Baracuta®

Golf Jacket

Assorted fashion colors.
Sizes S-XL.

\$18⁹⁹

Regularly \$40

FAMOUS LABEL
Western Shirts

Long sleeve, assorted plaids.
With pearl snap. Sizes S-XL.

\$5⁹⁹

Regularly \$16

Marco Polo®

By Burlington
Tube Socks

Long length sport socks. Sizes 9-15.

4 pr./\$6⁹⁹

Regularly \$11
for 4 pair

The
CASUAL
MALE

Styling, Service, Real Savings

BOSTON: Charles River Plaza: Store hours 9:30-6 Mon.
thru Sat.; 407 Boylston St.: 10-6 Mon. thru Fri., 9:30-6
Sat.; 395 Washington St.: Mon. & Thurs. 9:30-8:30, Tues.,
Wed., Fri., Sat. 9:30-6.



Personal Growth Support Group For Lesbians

Starting at the end of April,
Sliding Fee, 10-20 per 2 hr.
session

Call Meri Fox: 661-0248

Tapestry Inc.
20 Sacramento St.
Cambridge

Support gay prison-
ers. Read and ans-
wer our prisoner
penpal ads on the
classified page.

SILK SCREEN PRINTING

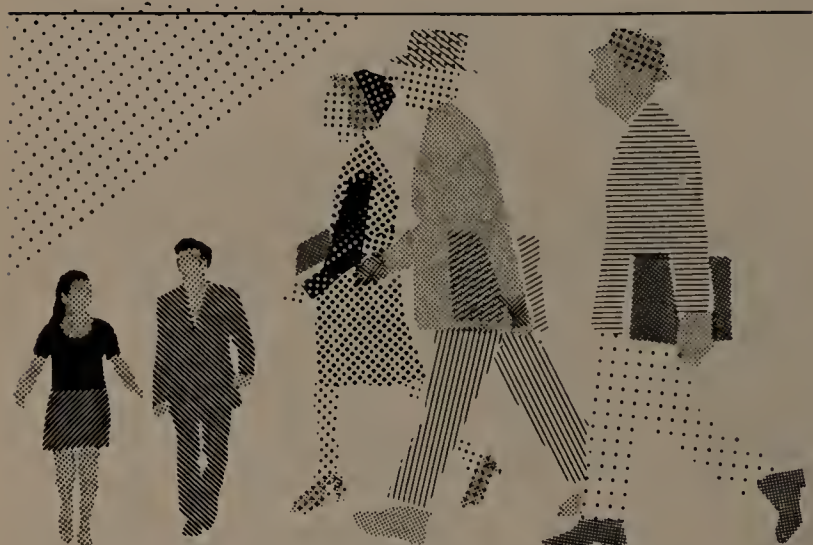
Fast, professional service.
High quality custom work.
No order too large or small.
Special projects considered.

Tee shirts, banners, signs our specialty.

(617) 426-4031

Ralph Bullowa/SCREEN PRINTER
727 ATLANTIC AVENUE BOSTON MASSACHUSETTS 02111





Sherry Needs Ad Reps

Our ad manager is putting together a national team of energetic, hardworking, highly motivated people who want to see GCN grow. If you have advertising sales experience, or want to learn, call Sherry at GCN, (617) 426-4469.

WARD, RIZZO & LUND

ATTORNEYS AT LAW

- Relationship Contracts
- Wills
- Domestic Relations
- Corporate Matters
- Immigration
- Civil & Criminal Litigation
- Real Estate Transactions
- Estate Planning

Two Park Square • Boston, Massachusetts 02116
617-426-2020

behavior associates of boston

Group forming now for gay men who wish to learn how to deal better with others in interpersonal situations. The group will have a cognitive — behavioral focus and will make use of such techniques as modeling — role playing and assertiveness training.

for information and or evaluation
call 262-9116, insurance accepted

45 NEWBURY STREET, BOSTON, MASS. 02116

fact . . .

On Company Business

By Allan Francovich
and Howard Dratch
Opens March 28 at the Coolidge
Corner Moviehouse,
290 Harvard St., Brookline

Reviewed by Larry Goldsmith

With the recent passage of the Intelligence Identities Act by the U.S. Senate, a film like this will soon be illegal. The Senate bill, like its counterpart in the House, makes it a crime to disclose the identities of American intelligence agents involved in secret operations abroad. Reports like this, meticulously documenting the murderous dirty tricks of the Central Intelligence Agency in suppressing progressive governments and popular liberation movements in Guatemala, Brazil, Chile, Uruguay, Argentina, Angola, the Congo, Iran, and elsewhere may soon be prosecuted in the name of national security and the personal safety of individual agents.

Philip Agee, the CIA agent-turned-author whose books on the agency have incurred the wrath of the U.S. government and forced him to flee the country, explains in the film why agents must fear for their lives and why Richard Welch, a former CIA station chief in Athens, was murdered in 1975. Welch's status as a CIA operative — like that of all his predecessors — was common knowledge in Athens, according to Agee. He was murdered, not because of any

sudden revelations printed in the press, but because of the long-held resentment of the Greek people who know only too well of the atrocities committed by the CIA in their country.

The Chilean people, too, know all about the CIA. The filmmakers' brilliant editing, in the ever-rarer style of a straightforward and gripping documentary, combines footage of congressional testimony, on-the-spot news coverage, and interviews with both repentant and loyal CIA agents and corporate executives, portraying the self-serving brutality and hypocrisy with which the interests of U.S. corporations such as International Telephone and Telegraph are guarded.

There is a certain morbid fascination we have with espionage and international intrigue, with assassinations and cleverly planned coups. It's a fascination with technique — the sort of fascination we have with the work of the detective or the watchmaker, the research scientist or the engineer. What is spookiest about this film is the incongruous absence of evil or malevolence from the motives of the CIA agents. Beneath the rather transparent veneer of patriotism or American idealism one finds not evil, but a certain pride



New Rise of the Master Race
Written and directed by Maxine Klein

Music by James Oesterreich
At the Overland Theatre, 26 Overland St. (near Kenmore Square), Fridays at 10:00 a.m. and 8:00 p.m., Saturdays at 8:00 p.m. \$4.50 matinees, \$5.50 evenings. Senior citizens' and group rates.

Through April 3. 232-2666.

By Cindy Patton

The President of the United States has quietly departed to a Caribbean island, leaving only humorous taped messages behind. The military believes it is acting in concert with the chief industrialists to control America's labor force, industry, and government policy; no one knows who's really running the show. The media have been taken over to create leadership and promote a morality that suits the industrialists' needs. But there are also right wing purists at work, both in the overt form of KKK-like and Moral Majority-like organization and on the college campuses where "The Kill Game" is all the latest rage. "Spies" abound, police stop motorists on minor pretexts, no one has or can get a job, nuclear attack alarms buzz and blink. The auto workers and their supporters have taken over Detroit, and declared a new government of the people.

Most everything in *New Rise of the Master Race* seems plausible. They are situations that exist today, or could easily exist tomorrow. Even the ending (which I won't disclose because much of the impact of the play comes from wondering how it will work out) seems a mere extension of yesterday's *Globe*. But the story is played as fantasy, with all the appropriate ethereal lighting and sound effects, a few bizarre costumes and scenes, and conscious, ironic juxtaposition of the top military brass with a spunky bag lady (Ellen Field, who always steals the show) whose eccentricity and insistence on arcane humor (she keeps saying, "As my mother

said, 'Go to the round house, they'll never corner you there!') seems "normal" compared to the actions of the rising leaders.

The decision to make this set of circumstances into fantasy is fraught with certain problems. It becomes difficult to create anything approaching a consistent political position, so that a certain amount of background and some of the political analysis must take place in bland monologues. Maxine Klein moves us on from each of these with grace and usually wit, but they nevertheless sit uncomfortably in the middle of what is by and large a fast paced, ironic piece.

The other problem in this work is that it is more negative than what we usually see from Little Flags Theater. Maxine's work has usually (whether humorous or sobering) focused on the people, not on their oppressors. In the *New Rise of the Master Race*, we mainly see the top military brass, who, though some recant in the end, are certainly trying to pull one over on the people. We learn about the progress of the people's government of Detroit, but the overall tone of the piece is to make fun of and show up as evil the industrialists, right wing fanatics, and military. Lesbians and gay men, for example, are mentioned as an "abomination" in a speech by the Moral Majority-like preacher — which was hissed by the audience — but the liberation of lesbians and gay men is not listed as an accomplishment of the people's government of Detroit.

Certainly, this negative approach is symptomatic of the retrenching of all leftists. It is much easier to agree on what we are against than develop a unified program of what we are for.

Even if the politics are more critical than constructive, *New Rise of the Master Race* is truly enjoyable — Little Flags is stronger musically than ever before. In a phase of American politics when the national and international situation flip flops over night and the President acts like the ribald

in a job — a sophisticated technical job — well done. These are technicians who have lost sight of the consequences of their technique. (There is a revealing moment during a Congressional hearing where former CIA director Richard Helms is being questioned about a high-tech poison dart gun. Helms explains that the darts, laced with a substance called Blackleaf No. 40, are so sophisticated that the target dies without ever having felt the puncture of the dart. Isn't this then the ultimate murder weapon? the Senator asks. Helms smiles, graciously.)

This is a long film; its three hours cover the history of the CIA from 1947, when it was created through the passage of the National Security Act. It is continually both fascinating and shocking. And despite the intensity and depth which the filmmakers afford to their subject, one cannot help but feel that it is but the beginning of a story which now, thanks to the United States Congress, may not fully be told for some time to come.

Spies

. . . fantasy

cowboy who has jumped the train and now has to drive it, perhaps it's difficult to do more than show the enemy for what it is — paranoid, authoritarian, dangerous, and, as one character says, "they've started believing in their own propaganda." The important point of the play, one which overshadows the rather shotgun approach to political analysis, comes from the bag lady. "In America, they gave you the right not to think. And by God, you've exercised it." Whether you fully agree with Maxine's fantasy about our future or not, *New Rise of the Master Race* will get you thinking about why.

Moving

Continued from page 6

response was, "You'll get lots of copy out of that." Though it may seem as if I did it all deliberately, having run out of other matters to discuss, I did not get involved in home ownership for the sake of my column, but the editor was right. Have I got things to tell you! For now, however, all I will say is that my sother and I no longer inhabit the apartment we had come to know and love.

We are at the beginning of a new era. Everything is altered so completely. I suddenly have a great respect for water which is more expensive than I had ever dreamed. If I had known what I was getting into, I wouldn't have gotten into it, but I never knew what I was getting into in the past, so why should I bother to change now?

One day, while we were walking through the dog droppings on our front mud (we have no lawn), I said, "Well, we just paid \$50,000 for a parking space." My sother laughed, but it is true that we now have a place to put the car which used to require serious time investment to park on the streets of the Back Bay. Probably the car is better off than we are. Time, no doubt, will tell, and when it does, I'll pass the word on to you.

Become a Political

Fashion Victim

At last, GCN supplies the answer to the ever-present problem of what to wear to marches, demonstrations, support groups, etc. Introducing the GCN Tee Shirt, more than a statement in style, it's a statement in politics. Order yours today and let the crowd at the bar know you also have a mind!

Regular Tee Shirt (S,M,L,XL): red, blue, turquoise, orange, lavender, purple, pink, or magenta. \$6.00

Tank Top (S,M,L): lavender, magenta or turquoise. \$5.00

French Cut (M,L): navy or black. \$7.00

Baseball Tee Shirts (S,M,L): white with black, red, green or yellow sleeves. \$8.00

Send check and your first, second and third choice of style and color to:

GCN Tee Shirt
22 Bromfield St.
Boston, MA 02108

Or Just drop by Mon.-Fri., 10-6



Jan Clausen

Jan: Yes, though to speak honestly of one's *own* experience can be a risky thing, too. But it is true that making things up may seem to involve the problem of speaking for the experience of others you know little about.

Jil: Poetry in this country has a reputation of being an ultra-personal statement, and we all know that women in our society are taught to talk about their emotions and personal lives more than men do. Do you think this is another reason why so many feminists in the '70s wrote poetry rather than fiction?

Jan: Yes, it does have something to do with traditional sex role stereotyping, but the feminist literary movement tried to turn that on its head — and succeeded to a large extent. Women have been accused of being confessional in their writing — like Sylvia Plath — and have been both admired for that as well as seen as uncontrolled. But this (emotionality) is something that feminists have claimed as a positive value.

But it is dangerous to assume that either poetry or fiction is innately more personally expressive. I know that poetry has been seen that way and used that way — especially by a lot of feminist writers in the past ten to fifteen years. But I don't want to make the generalization, "women try to be more expressive, therefore they write poetry," because very personal expression is possible in fiction and it is possible to write poetry that is very detached, or at least as far removed from strict autobiography as most fiction is.

Jil: Do you keep a journal?

Jan: I compulsively keep a journal. I very rarely re-read what I write, though recently I've gotten to the point where, once I finish one volume, I try to go back and re-read it. But, to me, journal writing is like pouring all this stuff down the incinerator — volumes and volumes that I don't read and certainly don't intend to publish. It's a catharsis and a way of fixing things that are important. I feel somehow I've captured some things that are important because I've written them down.

Jil: In trying to empathize with a character in a story you're writing do you ever refer back to your journal to help you remember how you felt in a similar situation?

Jan: No. It's funny but that would almost be frightening to me. There is a certain amount of space between fiction and my personal emotions that I would like to preserve, so I don't use journals like a lot of people do. I do actually write poems and stories on things that I also write about in my journal. The journal focuses it in my consciousness.

Jil: You have a 12-year-old daughter. Have you ever worried that you would inadvertently apply too much pressure to her to be a feminist, that you would try to turn her into a "clone" of yourself, and she would rebel, rejecting everything you stand for?

Jan: First of all, I'm a non-biological parent. She's actually my lover's child. When I undertook the role of parent seven years ago, I used to get upset about the lack of support I got — never mind from the straight world and the law, but from the lesbian community. I encountered the attitude that the biological mother is the really important figure for the child. This is a confusing issue because there is no doubt that for most kids their biological mother is really primary. But that doesn't mean somebody else can't become enormously important. It's hard to validate that relationship and build it when nothing outside is saying it is important.

As for your question, one thing I've liked about being a non-biological parent is the feeling of

some more separateness from my child than I would if I were actually the mother. I feel less responsibility, not that I don't feel enormously responsible, but I don't feel that everything is my fault or my work. Whereas [biological] mothers do tend to believe that. And it is so much a part of our society's expectations of mothers that it must be more difficult for a mother to deal with that than for a non-biological parent.

As for Anna's feelings about feminism, she's getting old enough now that I'd rather not speak for her.

Jil: Do you know any lesbian non-biological mothers who have been allowed to adopt their children so that, if the mother were to die, the rest of the family could remain together?

Jan: No. I've seen other women who've been in relationships with lesbian mothers and developed a relationship with the kid and then the relationship with the mother broke up and this effectively severed the relationship with the child. Even if both adults are being responsible and trying to keep that relationship between the non-biological parent and the child going, there's only so much you can do when there are no social sanctions saying, "This is your parent. This is someone important to relate to." These break-ups are very hard on the women and on the kids. After that, the non-biological parent doesn't want to invest all that energy in another kid that might not be permanent in her life. The same goes for the kids: after the mother's had a couple of lovers that have come and gone, they may not be very quick to trust someone else that comes into their mother's life.

Jil: What in your background strongly influences your writing?

Jan: Several factors in my childhood have been very important in my writing. One is the natural environment in the area where I grew up — the mountains, forests and the sense of the vastness of a country that has only begun to be plundered and destroyed by Americans in the past couple of generations. It is very painful for me to visit there because I see the on-going destruction — whereas on the East Coast a lot of that has already taken place, so you don't have to watch it happening before your eyes. Even though I don't often write about this directly — a lot of my writing is very urban — it is very powerful and present in my thinking.

My writing is also affected by my being a child of the nuclear age, by my early sense of the precariousness of everything. I was very impressed by the air raid drills that we had in kindergarten where they had us hiding under our desks.

The sense I got of the natural world growing up in the Pacific Northwest was of a pre-human world. I wonder if a person growing up in the city can have a grasp of that world. And my sense of nuclear catastrophe was so severe that I did not on some level expect to grow up. So I had the pre-human world and the post-human world and a radical collision between them. I'm starting to see the effect of this in my writing now. It's always been just under the surface of my writing, but I'm beginning now to try to make sense of this existence where on the surface you seem calm and feel in control and stable and have a sense of continuity, but you know this could be shattered at any moment. But we're only aware of the threat as background noise, like music.

Jil: You're trying to shake off the numbness by writing about it?

Jan: Yes, and it's a very difficult thing to do because it can be written about very directly and explicitly only so many times

before it ceases to mean anything. I have to find another way to get to it.

Jil: How has your subconscious awareness of the precariousness of everything affected the way you view yourself, your work, your relationships?

Jan: It is very vivid to me that this is the only chance we have. Curiously, it gives me more of a sense of connection to everyone in the world. It's a kind of leveling process: we are all mortal in this very specific way.

The public taboo against talking about the nuclear threat is being reversed to some extent now, which holds out some hope that we will be able to do something about it.

Jil: When you moved to New York City in mid-'70s, what was the political focus of the lesbians you were working with? How has that focus shifted?

Jan: I see that as a time when a lot of lesbian community that I knew — predominantly white lesbian community — was very concerned with coming out, exploring what being a lesbian means, celebrating our identity as women loving women. There was a sense of our commonality in sharing that seemed almost Pollyanna-ish to me at times: "Isn't this wonderful, we're all lesbians together!"

What we're going through now is much more an examination of differences — like race and class, and other things that divide us or could potentially divide us. This internal examination is tremendously important for all of us — certainly for women who have been oppressed or excluded in one way or another by prevailing standards of community. All of us have a lot to learn from each other and our movement has a lot of strength to gain from our different experiences and perspectives.

But I also feel a great lack in women's movement now: we're not reaching out [to people other than lesbians]. By definition of a movement, its members are organizing, trying to convince people of their point of view. We are focused internally — almost as if to create what we would like to see in the world within our communities. At the same time we're maintaining the positive things going on among lesbians, we need to move out and bring what we've learned to other people, to organize with them in anti-militarist groups or anti-racist groups and groups that aren't feminist or leftist.

Naturally most of us have been discouraged and depressed recently about political developments. There's been a temptation to see this period as a re-hash of the '50s or worse. But I'm beginning to feel that things are really very different. The very clear resistance to intervention in El Salvador, the fact that the administration has been unable to simply get its way entirely — this is clear evidence that something was learned from Viet Nam. The growing opposition to the nuclear arms race indicates this, too.



FULL MOON RISING PRESENTS
A Fundraiser for WOMEN, INC.



June Millington

In Concert with
Mary Watkins and Linda Tillery

and Featuring
Joy Pene' Julks, Bass
Bernice Brooks, Drums

April 17, 1982
7:30 p.m.

The Strand Theater
543 Columbia Road, Dorchester

Interpreted in ASL for the Hearing Impaired, Wheelchair Accessible
Reserved Seating, \$8.00 Tickets Available March 16th at the following: The River Street Emporium, 53 River St., Camb. 661-2059; Glad Day Bookstore, 22 Bromfield St., Boston, 542-0144; Nancy Becker (for the Hearing-Impaired and friends only), Boston Self Help Center (for the Differently Aabled and friends only), 18 Williston Rd., Brookline, 277-0080; Mail Order (Send check made payable to Full Moon Rising and Self-Addressed, Stamped envelope to: 22 Jackson Rd., Somerville, MA 02145; Childcare Reservations by April 10: 288-8218; For Further Information, call: 864-6432.

EXCITING GROWTH POTENTIAL!



Therapy Group for Gay Men
to Work on Various Life Issues

NOW FORMING

Mass Bay
Counseling Associates

Dennis Iadarola 965-1311 Don McGaw



You and a Guest
Are

Cordially Invited

To Attend

"The Evening Puffing"

of

Gay Community News

Fridays,

5-10 P.M.

Twenty-Two Bromfield Street

Subscribe

To Gay Community News

- | | |
|--|---|
| <input type="checkbox"/> \$62 Three years | <input type="checkbox"/> \$15 Twenty-five weeks |
| <input type="checkbox"/> \$43.50 Two years | <input type="checkbox"/> \$10 Twenty-five weeks |
| | (Low Income) |
| <input type="checkbox"/> \$25 one year | <input type="checkbox"/> \$8 Twelve weeks |

Add 30% for foreign

Amounts received in excess will be considered donations, thank you

name _____

address _____

city _____ state _____ zip _____

☐ New ☐ Renewal Please pay by check if possible

Charge to: ☐ Visa ☐ Mastercharge

name _____

account no. _____

exp. date _____ signature _____

Mail with payment to:

GCN Subscriptions, 22 Bromfield St., Boston, MA 02108

☐ I am donating \$_____ towards a free subscription for a prisoner

☐ This is a gift subscription. Please send giftcard.

Where did you hear about GCN _____

GCN is available on microfilm

- | | |
|--|---------------------------------------|
| <input type="checkbox"/> \$22 volume (indiv.) | <input type="checkbox"/> \$28 (inst.) |
| <input type="checkbox"/> \$160 complete set of vols. 1-7 | |

All subscriptions are sent in sealed, plain envelopes. Make check or money order payable to "GCN". Do NOT send cash through the mail. Our subscriber list is confidential, and is never sold or used except for mailing GCN.

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Institute for Gay Studies	
Box 2750, Boston 02208	491-8245 or 720-0693
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
Cauldron Exp. Theater, 22 Randolph St.	524-8575
Chiltern Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comite Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	783-5250 or 354-1755
Community Center, 104 Charles #169, Boston 02114	
Gay and Lesbian Physcians of New England	(617) 482-6874 or 247-5485
GAY HOTLINE (6pm-Mid.) Mon-Fri	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.) Mon-Fri	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents and Friends of Gays	
76 Brook Hill Rd. Milton, 02167	846-7527
Project Place 32 Rutland St. 02118	267-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right) c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12)	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda 255 Ell Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St.	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union	354-8807
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	628-3986
Dignity, 355 Boylston St., Boston 02114	538-6518
Exodus Ctr., 25 Huntington Ave, 02116	266-0612
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church Fr. Paul Shanley (Exodus Center)	523-7664
Unitarian Universalists Office of Gay Concerns	964-0996
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Common Ground, WMBR, 88.1FM	
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3) Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Ariel Counseling	739-6381
Belville & Assoc.	266-1450
Fenway Community Health Center	267-7573
Gay A/Anon (families of alcoholics)	843-5300
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

ACCOMMODATIONS

Parkview Guest House, 85 Westland Ave. 02115	536-3608
--	----------

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ave.	266-7778
The Eagle, 520 Tremont	542-4494
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Herbies Lone Star, 8 Columbus Ave	338-9852
Harry's Place, 45 Essex St.	482-9040
Boston Ramrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Pipeline, 9 Lansdowne St.	536-0206
Playland, 21 Essex St.	338-7254
Rustlers, 77 Berkeley	338-9089

Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7730
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Twelve Seventy, 1270 Boylston	437-1257
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451
South Station Cinema, 23 South St.	423-4340
Art Cinema, 204 Tremont	482-4661

Eastern Mass.(617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club, Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-3848
Provincetown 24-Hour Drop-in Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02557 (4-6pm)	
New Bedford Women's Clinic	996-3341
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 78 May St. 01602	791-5127

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass.(413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082
Women's Media Project (WMUA, 91.1FM)	545-2876
Womonyfire Books	586-6445

STUDENT

Hampshire College Gay Men's Alliance	
Box 1355, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Hearttoots Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106	249-0504
Shorelinewoman	481-3575
Women's Center, Hartford, 57 Pratt St., c/o Hill Ctr, 350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta, New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Lesbian and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island(401)

Rhode Island Gay and Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I., Box 6563, Providence 02940	728-9269
Providence Gay Group of AA	728-6023
	331-2047

Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center,	
186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U. Providence 02912	863-3062
Dignity/Providence, Box 2231, Pawtucket 02861	941-7235
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. George McDermott	272-8482

New Hampshire(603)

Gay NH Infoline, 8am-8pm, Concord	224-6931
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 882-7746
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Speakers Bureau, Box 521, Concord 03301	
Concord Men's Group	
67 Thorndike St., Concord 03301	Joe 224-6931
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swansey, 03469	
Laconia Men's Group, Box 782, Laconia 03246	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events, Box 235, Contoocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U. UNH Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet 1-800-852-3311	
Keene Klondykes, Box 261, Gilsun 03448	827-3766; 847-9589

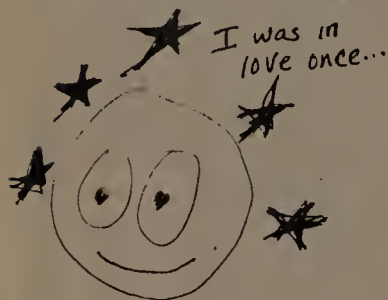
Vermont (802)

Andrews Inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
League of Gays (LOGS)	
Box 703, St. Johnsbury, VT 05819	633-4047
Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	862-4296

Maine (207)

AWA (Male), Box 746	
Old Orchard Beach 04064	
Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance, Brunswick 04011	
Center for Being, Box 45-A	
So. Harpswell 04079	833-6195
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance	
92 Bedford St., Portland 04103	780-4085
MCC Portland, Box 583	
Westbrook 04092	
Nat. Org. of Lesbians & Gay Men	
Box 1117, Caribou 04736	
Northern Lambda Nord, P.O. Box 990, Caribou 04736	

Calendar



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823, volleyball Dee 266-2147, basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Cambridge, MA — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROB, 98.5FM

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

coming events

mar 28 sun

Boston, MA — Rock Against Sexism. Tea Dance at the 1270 Club, 1270 Boylston. 5-9pm. New wave and rock. All are welcome. \$1 donation appreciated. Look for Rock Against Sexism the last Sunday of each month at the 1270.

30 tues

Brookline, MA — To Benefit the Boston Women's Pentagon Action, Toni Liversage, nuclear disarmament activist and feminist, will speak informally at a wine and cheese party. 5:30-7:30pm. Info: Jessica 661-6130.

Boston, MA — GCN membership meeting at the office, 22 Bromfield St. Prisoner Project presentation (with a little bit of luck...). 6:30pm.

Boston, MA — Benefit Concert by Nicholas Altenbernd, playing works of Chopin, Faure and Copland. Emmanuel Church, 15 Newbury St. 7:30pm. \$3.

31 wed

Boston, MA — "Which Way Left?" a debate featuring GCN writer Nancy Wechsler. Independent candidate for State Rep. Larry Beeferman, Cambridge City Councillor David Sullivan, and State Rep. John Bussinger. Community Church, 565 Boylston St. (Copley Sq.). 7:30pm. Info: 322-4190 (days).

Boston, MA — Poetry reading by Ron Schreiber and Colleen Feeney at the Mills Gallery, 549 Tremont St. (Dover or Arlington T stops). 8pm. FREE!

Framingham/Milford/Franklin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/INH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT, 05819.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meeting. 8pm. Info: Paul 882-7746 or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Billitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Cambridge, MA — Lesbian/Gay Task Force for the UN Disarmament March on June 12 is holding an outreach and info meeting for those interested in organizing or going to the march and related events. 7:30pm Mobilization for Survival, 13 Sellers St. (corner of Mass. Ave. near Central Sq. P.O.)

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Jess Leary, country western music. 355 Boylston St. (at Arlington). Doors open at 7:30pm and close at 8. \$3. Wed. eves are for women.

Boston, MA — Open lesbian and gay poetry reading. Fag Rag office (GCN). 22 Bromfield St. (near Park St.) 8pm.

apr 1 thurs

Boston, MA — GCN PROOFREADING. FABULOUS! SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: April Fools with these April Fools: The Ends and Means Committee! Don't miss the fun! 355 Boylston St. (at Arlington). Doors open at 7:30pm. No one admitted after 8. Everybody welcome! \$5.

2 fri

Boston, MA — GAY COMMUNITY NEWS VOLUNTEER "PARTY" TO SEND OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS. IT'S A BLAST!!

Boston, MA — "Revenge of the Cat/men," a performance piece of gay male sexuality by Clovrr Chango. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison) Tonight, tomorrow, and April 2 & 3. 8:30pm. \$4. Info: 542-8575.

Boston, MA — Boston Gay Men's Chorus meets every Wed. 6:45-9pm. Community Music Center, 48 Warren Ave. (So. End). Info: 542-9493.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets every Wednesday. Info: 583-8447 or 586-1503.

Boston, MA — Boston Tea Party 2 1/2 meets to organize community against loss of our liaison to mayor's office. Info: 723-6327.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!) CAN HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Boston, MA — Glad Fridays. Poetry reading by David Eberly and Gerrit Lansing. 22 Bromfield St. (near Park St.) 8pm. \$2. Glad Day Book Shop.

Hartford, CT — "Pink Triangles: a study of prejudice against gay men and lesbians," will be shown at the UConn School of Social Work, Rm. 221-222. Sponsored by Greater Hartford Gay and Lesbian Taskforce. 8pm. FREE! 8pm. Discussion. Refreshments.

Boston, MA — Reproductive Rights National Network: Regional Conference at Suffolk U., Temple and Cambridge Sts. Fri eve (slide show on the politics of population control), Sat eve (dance) and Sun (showing of "Pink Triangles," a locally produced film on homophobia. 8pm. Info: 731-1590.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Anne Caputi, music to change our lives. 355 Boylston St. (at Arlington). Doors open at 7:30pm and close at 8. Everybody welcome. \$3.

Cambridge, MA — "Feminism and representation: the case of pornography," a talk by Kate Ellis in which she will explore a progressive, feminist response to the proliferation of sexual and violent images of women in the mass media. MIT Bldg 9, Rm 150, 105 Mass Ave. 8pm. FREE!!!

3 sat

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: PAT BOWS! ORIGINAL SONGS OF LOVE, LABOR, LOSS AND LUNACY. (I'd give it an 85 coz I can relate to it...). 355 Boylston St. (Arlington St. Church chapel). Doors open at 7:30pm and close at 8. \$3. EVERYBODY WELCOME!! Don't miss it (if you can)!

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WILL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

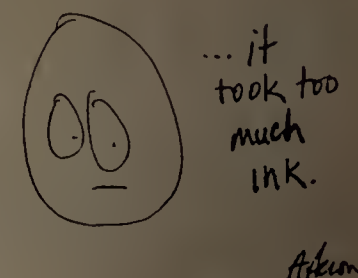
Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



Boston, MA — "Revenge." See 2 fri above.

Boston, MA — As You Like It: an all-day workshop for lesbians to explore our own sexual desires, disappointments, curiosity. Limited to ten women. Info: 628-5431.

Boston, MA — "Women of Color Benefit Extravaganza"! Dance, refreshments, beer. All women are welcome. Boston YWCA, 140 Clarendon. 9pm-2am. \$4. Info: 666-9146.

Providence, RI — Margie Adam, Beryl Powers, Nancy Tucker and the New Women's Chorus of Boston will perform in a benefit concert for the Equal Rights Amendment, at Alumnæ Hall, Brown U. Wheelchair accessible, ASL interpreted. 8pm. Info: 751-6210.

Boston, MA — Women Outdoors. Hike in So. Lincoln. Info: Barb 247-6009.

4 sun

Boston, MA — "Pink Triangles" showing at Suffolk U. Info: 731-1590.

Boston, MA — Lesbians Outdoors. Group now forming. Day hike at Crane's Beach. Info: 484-3864 or 666-5697.

Cambridge, MA — DOB Exhibition and Sale of Ceramics, Pots and Sculpture. Old Cambridge Baptist Church, 1151 Mass Ave. (Harvard Sq.). 1-6 pm. Refreshments. Info: 661-3633.

Boston, MA — Am Tikva is sponsoring a Pre-Passover Model Seder. Old West Church, 131 Cambridge St. (Gov't Ctr). 4:30pm. Space limited. Reservations necessary. 524-0372 or 254-0907. \$3 donation.

5 mon

Boston, MA — Lesbian and Gay Pride Committee meeting. 131 Clarendon St. (3rd fl.). South End. All are welcome. 7pm. Info: 262-4777 or 731-6737.

The deadline for Calendar items is Tuesday at noon for the following issue.